

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1040.]

LONDON: WEDNESDAY, OCT. 11, 1865.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

CONGREGATIONAL UNION of ENGLAND and WALES.

The AUTUMNAL MEETINGS will be held in BRISTOL.

On MONDAY EVENING, October 23,

There will be a PUBLIC DEVOTIONAL MEETING in CASTLE-GREEN CHAPEL, at Seven o'clock, when the Rev. THEOPHILUS LESSEY, Minister of Arundel-square Chapel, London, will deliver an ADDRESS.

The MEETINGS of the ASSEMBLY will take place in BRUNSWICK CHAPEL, on TUESDAY MORNING, at Half-past Nine o'clock; and, by adjournment, in the same place, on WEDNESDAY and THURSDAY, at Ten o'clock. The Rev. DAVID THOMAS, B.A., the Chairman of the Union, will preside on each day, and on TUESDAY MORNING deliver the INAUGURAL ADDRESS.

On TUESDAY EVENING,

A PUBLIC MEETING, in Aid of Congregational Missions, will be held in CASTLE-GREEN CHAPEL; GEORGE LEE-MAN, Esq., M.P. for the City of York, in the Chair.

On WEDNESDAY EVENING,

A PUBLIC MEETING in BRUNSWICK CHAPEL, to receive information respecting the Congregational Churches of the United States and British North America, from the Delegates of the Union to that country, HENRY WRIGHT, Esq., of London, will preside.

On THURSDAY EVENING,

A PUBLIC MEETING will be held in the VICTORIA ROOMS, for an Exposition of Church Principles and their Development in Church Life. JOHN REMINGTON MILLS, Esq., M.P., in the Chair.

These Evening Meetings will begin at Half-past Six.

A PUBLIC BREAKFAST will be provided on FRIDAY MORNING, in HIGHBURY CHAPEL SCHOOLROOMS, for the Members and friends of the Board of Education. SAMUEL MORLEY, Esq., M.P., will preside.

The Meetings will finish with a SOIREE in the VICTORIA ROOMS, on FRIDAY EVENING.

Gentlemen wishing to receive the usual hospitalities are requested to reply, without delay, to C. Godwin, Esq., Tract Depot, Bristol.

Return Tickets for a SINGLE FARE, will be granted by the Great Western, Midland, and Bristol and Exeter Railways.

G. SMITH, } Secretaries.
R. ASHTON, }

GOSPEL OAK CONGREGATIONAL CHAPEL will be OPENED (D.V.) on THURSDAY, 2nd November, when the Rev. H. ALLEN will Preach at Three p.m., and a PUBLIC MEETING will be held at Half-past Six, at which all the neighbouring Ministers will be present.

1,700l. have been obtained towards the outlay of 2,350l. Donations from friends unable to attend will be thankfully received by the Rev. R. H. Smith, Grafton Villas, Maitland-park, N.W.

WEST BROMPTON CONGREGATIONAL CHURCH, EDITH-GROVE, FULHAM-ROAD.

Pastor, The Rev. C. WINTER.

The MEMORIAL STONE of the above place will be LAID (D.V.) on TUESDAY, the 17th inst., by JOHN KEMP WELCH, Esq. An ADDRESS will be delivered by the Rev. ROBERT VAUGHAN, D.D. An EVENING MEETING will be held at ONSLOW HALL, QUEEN'S ELM, which will be numerously attended by neighbouring ministers. JOHN KEMP WELCH, Esq., in the Chair. Tea at Half-past 5 o'clock.

ABYSSINIAN CAPTIVES' LIBERATION FUND.

CONSUL CAMERON has not been released, but is in slave-irons with the Missionaries. King Theodore still refuses to answer Mr. Rassam's letters. Mr. Falgrave has been stopped. No hope for the Captives but through the exertions of their friends, whose subscriptions are earnestly requested to raise 25,000.

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The Chair will be taken at Twelve o'clock, and the poll close at Two precisely.

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Subscriptions are earnestly solicited. All communications, Post-office orders, drafts, &c., should be made payable to Mr. George Stancliff, Secretary, at the Office, 10, Poultry, E.C.

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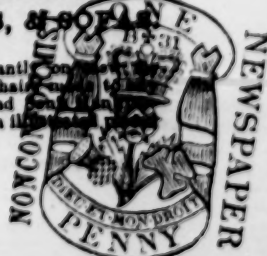
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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS

ECCLIASTICAL AFFAIRS:	Postscript	821
Why the Laity Like It	LEADING ARTICLES:	
Ecclesiastical Notes	Summary	822
The Liberation Society	The Change of Weather	823
Nonconformists and the Church	Repentant South Carolina	822
The Church Congress	Social Science	823
Launch of the John Williams Missionary Ship at Aberdeen	Being Ill	823
Congregational Union Meetings	Crayon Sketches on Eminent Living Divines	824
New College	Religious Intelligence	824
Ecclesiastical Affairs in America	Foreign and Colonial	826
CORRESPONDENCE:	Foreign Miscellany	826
The Liberation Society	The Social Science Congress	826
Votes of Dissenting Ministers	The Cattle Plague	827
Nonconformist Churches	Court, Official, and Personal News	827
A Poetical Fragment	Literature	827
	Miscellaneous News	831
	Gleanings	831

Ecclesiastical Affairs.

WHY THE LAITY LIKE IT.

II.

THE BREAK-POWER.

THE personal history of the Founder of Christianity foreshadows in several particulars the history of the faith whereof He is the central object. Of Him, during His abode on earth, "the powers that be," both in Church and State, and that large section of society over which their influence was predominant, stood in fear. They appear to have been worried by a constant suspicion that the settled order of things would be placed in jeopardy if free scope were given Him to carry out His purpose. They were wholly unable to appreciate His spiritual claims, and to reconcile them with the claims of existing authorities. His career was a mystery which they could not solve. They were not blind to the evidences of His wonder-working power. They could not doubt His spotless purity of character. But they were plainly haunted by the apprehension that the influence which these gave him over the minds of men, if suffered to operate without a strong external check, would speedily develop into an uncontrollable fanaticism which in the tempest and whirlwind of its fury might sweep away the landmarks of social and civil well-being. "If thou let this man go, thou art no friend to Cæsar," was an argument which in its narrow and special sense was addressed to Pilate by the Sanhedrim in sheer hypocrisy, but in its most comprehensive meaning there can be no doubt that it was thoroughly believed.

As it was then with the great Teacher Himself, so it has been ever since with the faith that He taught. The rulers of nations and the leaders of thought are afraid to trust it to its own impulses. As a motive power under their control, they regard it as valuable. But its force is too great to be safely allowed to expend itself in accordance with its own laws, for it would inevitably by the very intensity of its action rend in pieces the mechanism which it was designed to work. Human society is too frail—human passion, especially when fired by religious enthusiasm, is too lawless to admit of being surrendered to the unrestricted dominion of spiritual sentiment. But for the vigilance and sobriety of civil authority, the religious element in man, even where it is nurtured upon the teaching of Christ and His Apostles, would grow into a power formidable both to liberty and order—would prescribe its will to secular government, would tyrannise over society, and would subject the world to that direct form of oppression—sacerdotal absolutism. No! whilst mankind on the average are what they are, even Christianity cannot be wisely committed without stringent regulations to their keeping. In nothing are the restraints of law more indispensable than in guiding and governing the growth and expression of spiritual faith, for nothing is so irresistible when its energies have free scope, and, perhaps, nothing is more destructive. For the

sake, therefore, of institutions the worth of which has been proved by long experience, for the sake of social peace, for the sake of religion itself, it is contended that the State does well in putting a "break-power" upon the Church and keeping a check upon its movements by means of law.

This is the strongest position, we verily believe, which can be taken up in favour of Church Establishments on their political side. It is made the most of by philosophical Liberals, but it is also relied upon to a much greater extent than they care to profess by the cultivated laity of all parties. We venture to say that it constitutes at the present moment the reason which tells most heavily upon the Parliamentary mind against the complete separation of the Church from the State. It derives much of its force from history, for no thorough student of the past can fail of being deeply impressed by the abundant evidence to be found in the annals of all civilised nations of the fearful mischiefs which have been occasioned by the ill-directed action of the religious sentiment. No motive by which men can be swayed has occasioned more trouble to secular authority, has disturbed so frequently or so deeply the public peace, or has made itself responsible for so much bloodshed, as that which has sprung out of theological beliefs. Nothing is so intolerant as clerical zeal, nothing so exacting as priestly assumption. One cannot be surprised, therefore, at the eagerness and tenacity of educated laymen in holding the Church under bail for good behaviour. Their fear lest "the liberation of religion from all State patronage and control" would eventually but inevitably issue in the formation of an *imperium in imperio*, however demonstrably founded in error, is natural enough, and, taking into account the circumstances under which their judgment has been arrived at, and the one-sided character of the data with which it has been supplied, the unanimity of their verdict ought to be no matter of astonishment.

It cannot fail, however, to strike one at a glance that unless there lurks a fallacy in this mode of viewing the question, there must be something seriously at fault in the Christian faith, or, at any rate, in its adaptation to the circumstances and need of humanity. If that which professes to be the truth of God cannot be put in contact with men's hearts without generating feelings and tendencies hostile to civil government acting within its legitimate province, or to the maintenance of settled social order and liberty, reason will be very apt to infer, and, we think, is fully justified in inferring, either that the objective revelation is not what it claims to be, or that there must be mixed up with it some alien element which renders it subjectively explosive. There are some, we know, who conclude the former. They are not, we believe, a very large majority, nor is it our purpose in this series of papers to controvert their conclusions. We adopt the latter of the two inferences.

One reason, then, why the laity like a Church Establishment is to be found in their belief that the religious sentiment of men, even when instructed in and governed by the Christian faith, cannot be safely left to express itself without a judicious application to it of a "break-power" in the shape of law. They would not themselves choose to express their conviction in the language of Earl Derby, but they really mean that they cannot see their way clear to "unmuzzle" religion in this country. We give them credit for the genuineness of this conviction. We intend, however, in the following paper—if we can contrive to compress our thoughts within so narrow a space—to show that Christianity carries within itself its own regulative principles—that perfect liberty of utterance and of action within its appointed sphere is the best possible safeguard against excesses threatening to political and social order—that it not only needs no application of an external break-power, such as the authority of the State, to render its action perfectly safe—but that it is precisely in the kind of regulative restraint which secular statesmanship seeks to

impose upon it, that all its explosive tendencies have their origin. History, we think, so far from warranting the practical inference which the educated laity deduce from it, establishes, when rightly read, the very opposite conclusion. The attempt to control spiritual movement by secular law and political appliances has produced most of the mischiefs which disturb the stream of ecclesiastical history. In short, the authority of law and freedom of conscience will best be secured by a separation of the Church from the State.

ECCLIASTICAL NOTES.

THE Norwich Church Congress has occupied since Wednesday last, if not a large share of public attention, an unquestionably large share of our daily newspaper columns. Its proceedings have probably been read more largely by Dissenters than by Churchmen; the former have read from curiosity, the latter have not read from the total lack of interest in ecclesiastical subjects shown by nearly all Church laymen. The Congress was probably the best public representation of the Established Church in England that has been held in our time. All parties in the Church were represented at it. The attendance was numerous; the speaking was able and the proceedings were unusually decorous. The tone of the discussions at this great meeting indicated, however, no advance in clerical opinion; we say clerical rather than Church because, as a rule, the attendants at Church services are either utterly indifferent to those ecclesiastical questions which cause such excitement in the clerical circles, or they look upon them in a much more dispassionate state of mind. Two questions were related especially to Nonconformity—that of the Conscience Clause and the Irish Church. The Congress, we believe, went with Archdeacon Denison on the first question, and, indeed, we judge that the Archdeacon's passionate speech excited more enthusiasm than any other address delivered during the whole of the proceedings. There was some divergence of opinion on this question, however, but on the whole the temper of the Congress appeared to be against the Clause. We shall have no reason in the end to complain of this, for the clergy have never yet taken up such a question in which they have not been beaten,—to their own loss of moral power and influence. In all questions of conscience and liberty they are some four hundred years behind Nonconformists, and a century behind the most intelligent lay members of their Church.

There was, as was to be expected, great unanimity on the question of the Irish Church, but it is curious to read its defences. One clergyman defends it because its bishops can trace their descent from the Apostles; another because it has never shown any signs of heterodoxy; another because it is Established by the act of Union; and another because it is an endowment of the absolute truth. The latter is the defence of Archdeacon Denison, who makes nothing of the question whether the Church is in a minority or not; a question which he says has nothing to do with the duty of the State. In one conclusion all were agreed—that the Irish Establishment must be maintained. And one defence all speakers forgot—that it is founded on equity and justice. But that, of course, was taken for granted. As against Nonconformity and religious equality, therefore, the clergy stand by their old cry, "Privilege, Privilege." To this year, down, in fact, to the end of last week, they are afraid to trust their system to make way for itself by its inherent virtues. They have no more true faith in it than they have ever had. It must be bolstered up by acts of Parliament, public endowments, and State favours, or it would come to an end. And so they hold on to every rag with which the State has clothed, and every artificial bulwark by which it has protected them.

The other questions discussed at the Congress have some interest for all classes of Christians. Such is

that of preaching, on which very valuable papers, and not less valuable than needful, were read. The *Daily Telegraph* has been giving, in two or three articles this week, an accurate expression to public opinion on the style of preaching in the Church. The writer of these articles appears to be better acquainted with this subject than we can pretend to be. He describes Church sermons in brief, as a mixture of manity and nonsense, a description which our own limited experience fully confirms. Taking one man with another, you will probably find least brains in a Church clergyman. And if Archdeacon Denison is to be believed—and no man ought to know his brethren better—they have a greater disqualification for preaching. In a speech on this subject made at the Norwich Congress, the Archdeacon said, "The clergy do not know their Bible nor their Prayer-book, which is the exponent of the Bible." If the *Daily Telegraph* charges them with want of brains, and one of their own dignitaries with want of acquaintance with the Scriptures, what qualification to preach the Gospel can they possibly possess?

A Church journal—the *Press*—enlarges on what it assumes to be a fact, viz., that a careful perusal of the proceedings just concluded at Norwich, will prove that there was no one part or parcel of our present Church polity which did not come in for reprobation and inquiry. We have carefully pursued these proceedings more than once, but we cannot see either inquiry or reprobation. Not a single grave abuse was so much as alluded to; not one public scandal was touched either by thought or tongue. There was no idea of reformation of temper towards those that are without, or of self-purification. The predominant feeling was to hold to all secular powers and privileges, and to use the spiritual office as an instrument to maintain them. There was much godliness in the assembly, but it was godliness prostituted to the lowest ends. There was much piety, but it was a piety which ever put ecclesiasticism before Christianity. Charitable sentiments were expressed, but they were for the Episcopalian heterodox abroad, not for the Nonconformist believers at home. And whatever opinions were urged, the utterers were like men hitting at an iron wall, for they knew that they had no power to carry their wishes into effect. It is possible that these great meetings are preparing the Church for her unwilling freedom. Like an infant, she may be stumbling and falling, walking with no aim, but yet walking, so that she may one day run. Perhaps, therefore, we ought not severely to criticise such movements. So, if her passion is great, let us remember that she is impotent for harm, and if her mistakes are many let us reflect that they are made from inexperience. Church congresses, if they can do little good, can do exceedingly little harm. The clergy are not the nation, and every year represent less and less of the national intelligence, religion, and faith.

And yet we regret that one man will in future be missed from the roll of Church dignitaries. This is the Rev. Canon Stowell, who has just died, after protracted suffering, at Manchester. The Canon was one of the most favourable representatives of the Evangelical party in the Church. If he was a man of narrow intellect he was one of great zeal and large heart sympathies—a thorough Churchman, but a kindly and generous man in social intercourse, having less of the stiff and starched Church clergyman in him than almost any man of his cloth. Nonconformists, as such, had in him an honest opponent, who withstood them to the face, but who yet never indulged in Evangelical curses. Some Nonconformists could count him a genial, personal friend, who met them always with a half regretful, but very loving sympathy. In the list of his works that has appeared in the daily newspapers, one, which excited much interest at the time it was published, is omitted: we allude to the Canon's lectures on Church Establishments, which are distinguished above all subsequent defences from containing, if not much solid argument, at least no abuse or ill-temper. Canon Stowell adorned his party, and we regret that there are so few of his stamp left either to adorn or to dignify it.

We notice, in another column, Dr. Parker's first lecture at the Manchester Free Trade Hall. Having read the full report of it we are able to say that it is one of the most comprehensive and pointed lectures on the subject that has been delivered. Dr. Parker makes a searching examination of the contents of the Prayer-book exposing both its contradictions and its unscriptural services. No Churchman can quarrel with him for the temper or tone of his lecture. Before reading it, that is to say, before this series of lectures commenced, the *Clerical Journal* saw fit, in its last number, to fall foul of their author. Referring to Dr. Parker's circular, which appeared in our columns a fortnight

ago, the *Journal* says, that, "For bold effrontery it beats all that our experience has brought before us. . . . The conceit of the man! But we have often observed that sectarian preachers get so puffed up by the admiration of their disciples that they fancy their relative magnitude to be a positive one. But, like the frog in the fable, when they come into actual contact with what is really great, and learn their own littleness, they burst themselves from sheer vexation and disappointment. So it will be with Dr. Parker." This, we suppose, is another specimen of the influence of a clerical education on a gentlemanly literary style.

The "Conscience Clause" still attracts the attention of Churchmen, who are not slow to hint that if it should be enforced the Church may find it to be necessary to relinquish the Parliamentary grant. Thus the *Guardian* says that, "It is for Churchmen to decide whether they will accept aid from the taxes; but it is for the State to determine on what terms that aid shall be given. Parliament, and not a public office, ought to settle this question; it is right to contend for that; but it must be borne in mind that when it comes before Parliament, Parliament will not look at it from a Churchman's point of view."

In another article our contemporary says that:—

The policy of the Council Office is likely to destroy that partnership between Church and State which has done so much during this generation to improve, in quality and quantity, the education of the country. By a comparatively small subsidy the State has stimulated the action of religious bodies, and enabled them to put forth far more effectively than before the zealous influences which they alone are able to use in the promotion of popular instruction and training. The terms of the partnership were in effect that the religious friends of education should provide such secular teaching as should satisfy the requirements of the State by its inspectors; and, on the other hand, that the founders of schools, and their representatives, should, without let or hindrance, instruct children in those principles of religion which they were anxious to instil. This was the denominational system; it was well understood, and almost universally accepted. The Council Office, without authority from Parliament, and against the feeling of the country, has been persistently trying to break it down. They may possibly succeed; but let it be well considered that their success will be the knell of the Council Office. Churchmen—and these are by far the majority of the founders and benefactors of schools—will much rather revert to a purely voluntary system, and carry on their schools without public aid, than see the national purse, which they contribute to fill, used in the support of that "godless universalism" which they so justly abhor.

Some three years since the Bishop of London held this very language. Last week Sir Stafford Northcote alluded to the same grave contingency, commending a moderate and compromising spirit on the part of the Church. For he, too, is aware that Parliament will not look at this question—any more than it will at others—from "the Churchman's point of view."

THE LIBERATION SOCIETY AND ITS WORK.

The new number of the *Liberator* has an article on "The Work of the Coming Season," from which we extract the following:—

The Executive of the Liberation Society are now preparing their plans for the work of another winter and spring; and a month hence we shall be in a position to announce the result of their deliberations. Meanwhile we ask the society's friends to put themselves in an attitude of readiness, that they may be prepared to act with promptitude and energy when action should take the place of consideration, and our whole force should be moving forward in the direction which trusted leaders may deem to be the best. We may further ask them to give to the committee such practical assistance as it may be in their power to afford, in the shape of local information, and of suggestions having relation to either local circumstances, or, generally, to the present position of the movement in which we are engaged. There cannot be too many wise heads or warm hearts engaged in the work; for it is great enough to enlist the energies, and noble enough to kindle the enthusiasm of all.

There has never been a time when we could enter on a new campaign with so much hopefulness, and with so many encouragements. The society has completed its twenty-first year; has had in its recent Conference proof that it possesses the undiminished confidence of its friends, and that it has received no damage from the virulent attacks of its opponents. The proposal to raise a special fund, and the extent to which practical effect has already been given to the proposal, removes what has long been an obstacle to a vigorous extension of its operations. More will be looked for at the society's hands, and the means of satisfying public expectation have been supplied also. Our Parliamentary prospects are brighter than they have been for some years past. The crisis of a general election has been passed through, if not triumphantly, with a larger measure of success than the most sanguine among us had ventured to anticipate. It is felt on all hands that we are again approaching a period of political activity, and that impending changes are likely to favour, rather than prejudice, the designs of Voluntaries.

The present state of the Establishment, as well as of public opinion in relation to it, is eminently favourable for the advocacy of our principles on a bolder scale than has hitherto been attempted. Events which make State-Churchmen dissatisfied with the working of their own system are multiplying; and while their demand for reform grows louder, the possibility of obtaining it diminishes rather than increases. There is a growing disposition on the part of both clergy and laity to look their difficulties fairly in the face, and to admit that it

is possible that the abandonment of State interference with religion may be the only corrective of evils felt to be intolerable. Hence there is a willingness to inquire, to reflect, and to discuss such as did not exist in years gone by. There is a spirit of inquiry abroad, which indicates that the question raised by the society cannot be ignored by politicians, journalists, and others who seek to fashion or lead the public opinion of the land. There is also, we are glad to add, more of that candour and liking for fair play which deprives controversy of much that is repulsive, and ensures the triumph of truth and righteousness. We advert to these facts because they, to some extent, show what has to be done, and suggest the means of doing it.

The provincial meetings of the society will be resumed next week, when the secretary is to address audiences at Swansea and at Cardiff on the 16th and 18th inst., and to meet the South Wales Committee in the last-named town on Wednesday. Three meetings are also to be held in North Wales, next week, viz., at Denbigh, Ruthin, and Corwen. On Tuesday next the work will begin in the north with a public meeting at Wakefield, when the Rev. Arthur Mursell, of Manchester, and the Rev. W. Best, of Leeds, will attend as a deputation. We believe that it is proposed to hold a conference of the society's North of England friends, at Manchester, in the course of next month.

NONCONFORMISTS AND THE CHURCH.

On Tuesday evening last week, the Rev. Joseph Parker, D.D., lectured in the Free Trade Hall, Manchester, to a large audience, on the subject of "Nonconformity in Relation to the Book of Common Prayer," being the first of a course of three lectures addressed to "the clergy and members of the Church of England resident in Manchester and Salford."

The CHAIRMAN, Mr. James Sidebottom, in introducing the lecturer, said the subject of Nonconformity was one that had occupied the attention and the thoughts of intelligent and thoughtful men for some time past. That the Book of Common Prayer was a compromise in some measure, he thought few people would be disposed to question; and after the lapse of such a time he thought it was not at all surprising that, with the growing intelligence of the age, there should be objections raised, by those even who were attached to the principle of a national endowed Church, to the Prayer-book, and that the Nonconformists should feel themselves at liberty not to recognise its authority, or even to use it in public worship. That being so, it did seem desirable to examine the book carefully, and so far as possible, correct the errors contained in it. No doubt the book contained much that was beautiful and sublime. All the great doctrines of the Gospel were to be found there, combined with much that was sweet and delightful in devotional exercises; but they also affirmed that there was much that was opposed to the plain teaching of the New Testament, and therefore they held that they had a right to deal with it as might seem best to themselves. (Hear, hear.)

Dr. PARKER then proceeded with his lecture. He proceeded to explain some of the reasons why a large number of Englishmen did not conform to the Established Church. He confined his remarks that night chiefly to the Book of Common Prayer, which, though containing a devotional liturgy and many noble and inspiring passages, gave, in some of the orders, offices, and doctrines, false views of Christian truth, and was calculated to mislead the mind as to its true relations to God. At great length Dr. Parker proceeded to quote and analyse portions of the Prayer-book with a view to justify his charge, that it was full of offence against God, against truth, against reason, and against society. The report of this elaborate lecture, which fully dealt with baptismal regeneration, the burial service, the confirmation service, and the order for the visitation of the sick, occupies nearly four columns of the *Manchester City News*. Dr. Parker concluded by pointing out the harmony that was to be found in the whole course of services throughout. They were penetrated by sacerdotalism—priest at the beginning, priest in the middle, priest at the end, and priest in all the intermediate spaces. See how the case stood—

In baptism the priest pronounces the infant "a member of Christ, a child of God, and an inheritor of the kingdom of heaven"; in confirmation the priest reproaches the candidate regenerate and pardoned; and in sickness the priest says, "I absolve thee from all thy sins." Now in connection with all this there does seem to me to be a reliance on ceremonialism, and a dependence on priestly service, ruinous to the best interests of the spiritual nature of man; and on this ground I contend that Nonconformists should adopt an aggressive policy, and should treat the Church of England as one who has not cast off every rag of the scarlet of Rome. (Applause.) Having thus touched upon the burial service as incidentally related to the baptismal office, we may spend a few minutes more in its consideration as affording another strong ground for Nonconformity. It is, then, to be strictly observed that the national burial service is used at all interments except those of unbaptized persons, suicides, and excommunicated reprobates. The self-same service would be read over the most apostolic man in the Church and a person who had been killed in a drunken fray; the purest Christian and the vilest libertine would be laid down with the same words of blessing: over each the priest would say, "We give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world, beseeching Thee that it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect," &c. A man dies with an oath upon his lip, yet he is buried as our dear brother, "in sure and certain hope of the resurrection to eternal life." Are we not justified in dissenting from this doctrine? A man is smitten with death while prowling about at midnight for prey, and in the morning he may be buried "in sure and certain hope of the resurrection to eternal life." Are

we not justified in dissenting from this awful doctrine? Let reason answer; let conscience judge; let Christ determine. For ourselves we shall "touch not, taste not, handle not" the unclean thing. (Cheers.) We believe that a tree is to be known by its fruits; we believe that a curse rests upon those who call darkness light, and light darkness; we believe that Christ warrants His people, nay demands of them, to draw the broadest distinction between those who believe and those who believe not; and, believing these things, we cannot bury thieves, harlots, drunkards, and blasphemers, "in sure and certain hope of the resurrection to eternal life." We cannot but wonder what the learned and godly men of the Church can reply to the objections of Nonconformists on this point. To our wonder, an answer has been returned. The Rev. Dr. C. J. Vaughan, chaplain in ordinary to the Queen, has made a distinct reply. I quote his words:—"That is what ought to have been true of him; that is what ought to have been his life and his death; that is what ought to have been prognosticated and anticipated as to his eternal prospect; that is what the Church will say of him, for he wore to the last the veil and form of a believer, and the day of the final disclosure is not yet." I cannot hesitate to pronounce such reasoning immoral. We have only to imagine such a method of treating character to be introduced into the common concerns of daily life, in order to see its full bearing. Let it be supposed that Dr. Vaughan gives you a testimony as to the character of a servant who has been in his employment. He certifies that the servant is honest, industrious, and confidential, and on the strength of this certificate you receive the man into your service. In the course of time you discover that the man is dishonest, indolent, and faithless—just the contrary of what Dr. Vaughan avouched him to be. Of course you require the witness to explain the discrepancy between the certificate and the conduct, and Dr. Vaughan tells you that this is what ought to have been true of him: he ought to have been honest, industrious, and faithful—(laughter); this is what ought to have been prognosticated and anticipated as to his behaviour. (Laughter.) Would such reasoning satisfy you? Would you feel that you had been treated in an open and honourable manner? Would you not feel that you had been misled by a most immoral irony, and that all social faith was rendered impossible? And yet a certificate which would amount to felony in an earthly court is, so to speak, handed in to God over the grave of a drunkard, a thief, a blasphemer. Are we not justified in dissenting from this awful doctrine? We have thus looked at baptismal regeneration from several points, and after reading many clerical testimonies upon the subject, I find that bishops differ from rectors, and archdeacons contradict archdeacons as to the real meaning of regeneration in baptism. This "regeneration" is felt to be a great difficulty; it has divided the Church into parties, divided it so much, divided it so vitally, that the only uniformity among the clergy is the act of Parliament which bears that equivocal and misleading name. (Applause.) If it be asked whether clergymen have not a perfect right to believe in baptismal regeneration, I answer, most certainly they have; but they ought to style themselves baptismal regenerationists, and build themselves chapels to worship in, and ought not to seal a sectarian dogma with the great name of England, or compel a nation to support the heresy of a minority. (Applause.) At this point a profoundly interesting question arises: Supposing that all doctrinal and ritual errors contained in the Prayer-book were expunged, would we, as Nonconformists, identify ourselves with the Established Church? I cannot speak for all Nonconformists; I prefer, therefore, to speak only for myself, and my answer is clear, emphatic, and at present, I believe, unchangeable, viz.—If the Prayer Book were revised and purified to the satisfaction of the most exacting Puritan critic, neither my judgment nor my conscience would permit me to have any connection with a State-bound Church. (Loud cheers.) It is enough to declare this in a general form at present; I shall on a subsequent occasion give my reasons for this conclusion. Many noble-minded, most conscientious, and devoted Christians cannot see anything wrong in the union between Church and State. I believe in their honour, I would uphold their right of private judgment. The attention of such men, however, I call to the points raised in this discourse. I appeal to them, in the meantime, on purely theological and doctrinal grounds. Such men are, to my mind, the stay and support of a most erroneous and pernicious doctrine, and as Christian men they are called upon seriously to consider their position. The Evangelical party are to a high degree responsible for the errors we have endeavoured to point out. They know the truth, and preach the truth, yet they stand by a book which directly contravenes many of the doctrines they propound. Far be it from me to impugn their motives. We all know how much depends upon a traditional education, and upon the angle from which any subject is viewed. We all labour under infirmity of judgment, and suffer more or less from moral obliquity. Still our course as Nonconformists is clear. Believing that we have the truth, we must be loyal to its holy sovereignty, and, with all modesty, candour, and power, unveil the ghostliness of error, and exhibit the infinite beauty of truth. We need, I imagine, a more frank and generous intercourse between Conformists and Nonconformists on the great points of difference. I see not why many clergymen of the Church and ministers of Nonconformity should not meet for devout and candid conference. Surely Christian men might be able to talk upon Christian topics in a Christian spirit. ("Hear, hear," and applause.) They should meet each other upon the broadest possible ground, neither expecting from the other any defence but such as is due from man to man. Such conference might be attended with the most satisfactory results. It is true, indeed, that two hundred years ago the opposing parties in the Church held a conference, and were, if possible, more alienated at the end than at the beginning; yet, after the lapse of two hundred years, men should be more self-controlled and better qualified to deliberate on questions of difference. At all events, the public mind must be enlightened upon the great subject of Nonconformity; not a shadow must be permitted to linger; light must come—"light, more light"; by speech, by pamphlet, by sermon, light must come; at all hazards we must have light. Light is healthful for truth, but every beam strikes death into error. Let it come, then, come as the summer morning—come as the summer mid-day—come until it is "above the brightness of the sun." Woe unto the man who intercepts the light!—he is the enemy of truth—of God.

Whoever knows the right word is bound to utter it. There are times when secrecy is crime, when silence is treason. Such a time is this. Day by day the division-line darkens—deepens. Let us get to the right side of it, and there we may calmly await the arbitrament of men and the decision of God. (Loud applause.)

THE CHURCH CONGRESS.

The Church Congress for 1865 opened on Tuesday at Norwich, and was inaugurated with Divine service in the cathedral, the communion being celebrated at eight a.m., while at eleven a.m. there was full service, with a sermon by the Archbishop of York from Isaiah xxxiii. 20, 21. His Grace observed, in the course of his discourse, that the Church would one day emerge from the errors and heresies into which her children had strayed, but at the same time it was necessary that we should beware of the dangers by which the Church was beset. Not less humiliating to us was the apparent failure of the promises of great success for the Gospel. But this was attributable, not to the failure of the promises of God, but to the sin of man. God meant the Church to be a city set on a hill, and to be always with it as its Lawgiver and King; but man would not have it so, and the passions of man would not be still even in the heavenly, and hence divisions in the Church, and the promise of the word was not yet fulfilled. But yet the Church, and especially the Church of England, was much blessed. The Word of God was preserved to it, and there was at the present time a revival of zeal. We had sinned and strayed, but what other Church could cast the first stone? This meeting was one sign among many of increasing love and unity. Those painful errors of doctrine to which he had alluded were not ours at first—they grew rank on a foreign soil—the pest was wafted to us from over the sea. The interest in missions abroad and education at home was not all that could be wished, but yet it grew. Let them carry into their councils the spirit that yearned for union, that would keep and speak the truth, and would work to the utmost towards that consummation of the church whereof the present tokens were so few. Let them meet in the spirit of unity, truth, and zeal. Not one of God's promises should be found to have perished—man had put back the hand of the dial, but it moved, and one day it would strike. The first Jerusalem had fallen; the Church was founded as a second, but she had never claimed her own; yet there should be a third Zion worthy of the promises of God and of His goodness. Christ should one day be universal King; clouds were now about the prophecies, but the lifegiving sun was behind them—the morning might be dark, but the time would come when all of them would hear what the apostle heard in his vision—"Voices were heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and he shall reign for ever and ever." Blessed were they if they could then say, "Lord, we have watched, we have longed for Thy kingdom; even whilst men slumbered and slept because the bridegroom tarried; take us in with Thee."

The first meeting in St. Andrew's Hall was very largely attended. After prayer,

The Bishop of NORWICH welcomed the visitors on the part of the city and diocese, and read a series of rules for the conduct of the various sittings, and with reference to the selection of the next place of meeting. An application, supported by the Archbishop and Dean of York, had been received for the holding of the next meeting in that city. His lordship also expressed the thanks of the Congress to the Archbishop of York for his able sermon in the cathedral.

THE CONSCIENCE CLAUSE.

Mr. F. S. POWELL, M.P., then proceeded to read his paper on the education of the poor in relation to the Church and the State.

Education should be so conducted, he said, as to qualify its recipients for a twofold citizenship—to fit them to take a share in civil society, and to enter in the fulness of time upon a higher existence. We ought not to deal with our youth merely for the future, in forgetfulness of the present, or with the present in forgetfulness of the future, but we ought to endeavour to shape them out as men and women, doing with energy and force a real work worth doing, and also as subjects in faith and hope of the better country of which the holy Gospel spoke. The honourable member observed that in 1860, prior to the introduction of the Revised Code, there were 1,158,000 children in inspected schools, whilst five years before—in 1855—the number was considerably lower, and in 1850 there were only 504,000. There had been a proportionate increase in the number of teachers and assistant teachers, and the pupil teachers had increased from 4,000 in 1850 to 7,000 in 1855, and 13,000 in 1860. He then came down to the time when the days of the old Code were numbered, and the new was flung on the table of the House of Commons; and of the new Code he said he could not conceive what wisdom suggested a measure which resulted in such a destruction of confidence, and dealt such a widespread blow to education. It might be well to compare the figures of 1864 with those he had already quoted, and he found that in that year the number of children in inspected schools was 1,332,300, showing an increase greater than in proportion to the increase of population. The certificated teachers had increased, but he regretted to say the pupil teachers had decreased by upwards of 2,000. There were still in the diocese of London, in Liverpool, Manchester, Birmingham, Sheffield, Leeds, and other large towns, thousands of children who were receiving no education. The officers of the department took credit for diminished establishments, and felt each application for assistance as an attack upon such establishment, or having no confidence in the present system, in the establishment of each new school saw a fresh impediment to the establishment of another. He wished to see masters and mistresses measured less by

the talent of a few boys and girls and more by the qualities of the teachers. He could not conceal from himself that there still existed a jealousy against the education of the working man, or, at least, a desire to understand the necessity for his education. He pointed out that the grant had decreased in the last three years. In 1860 it amounted to 790,000*l.*; in 1861 to 803,000*l.*; in 1862 to 842,000*l.*; in 1863 to 804,000*l.*; in 1864 to 705,000*l.*; and in 1865 to 693,000*l.* It was the unanimous desire of all who knew the facts that some scheme for the extension of education might result, and he expressed his disapprobation of the new Code, for which Mr. Lowe entertained, not only conservative regard, but all the fondness of parental affection for a child amongst thieves, for the right hon. gentleman said that individually he should not care if they took away the power of the Council to make minutes, as those at present in force did very well. Mr. Powell expressed his disapproval of the Revised Code, on account of the discouragement it was to pupil teachers. Parents were now disinclined to enter their children in the service, and the consequent diminution of pupil teachers must deteriorate the schools; indeed, the inspectors already expressed their regret that young and inefficient monitors were taking the place of pupil teachers. Another consequence was that the diminished area of selection must compel managers to accept teachers not so well qualified. The bad influence was already found at the training colleges, the entries of males at which was 913 in 1863, and only 501 in the present year, whilst High-bury College was closed. The early age at which children were sent to labour had a bad effect on education, and he was convinced that education could never produce a sound effect on the people till it was aided by the amendment of the domestic condition of the labouring classes, and until the banishment from the country of a mode of living which the semi-savage would despise as unworthy of mankind. (Applause.) In conclusion, he expressed his conviction that private schools could not be classed as permanent institutions for the education of the classes of which he was speaking; but he hoped their education would be proceeded with, and that, stimulated by disappointment, and encouraged by success, they might put forth efforts, and though Governments faltered and Parliaments vacillated, the progress of education was secure. (Cheers.)

The Rev. Canon MOSELEY followed with a paper on the same subject.

Archdeacon DENISON, who was loudly cheered, next addressed the meeting. He said:—

The toleration which the Church of England and all National Churches were bound to exercise was pushed into license, and the Nonconformist was never content unless he were ready to concede something for the good of the country as the Church was ready, till he pulled down the National Church to the level of his own denomination. (Loud cheers.) What they wanted was for the National Church, both for her own sake, and because without her the religion even of Nonconformists would decline—the Church being the only barrier between them and the encroachments of the Church of Rome—(cheers)—to insist on her claim to ecclesiastical aid from the State. The claim of the Nonconformists to absolute equality was absurd whilst a National Church existed. Let the Nonconformists beware lest they interfere with the liberty of conscience of Church people. (Cheers.) Liberty of conscience was the very cornerstone of the Nonconformist's building, and let him give that which he asked himself. Let Churchmen and Dissenters be willing to concede what they could, and meet in a kindly spirit, but let them bear in mind that it was not "love, peace, and, truth" in the Bible, but "love, truth, and peace"—truth came before peace. (Cheers.)

He then came to the "Conscience Clause" of the revised clause, which he termed the anti-conscience clause, for Church people having consciences, it must go against them. He read seventeen reasons, which, he said, could not be disposed of either by argument or sophistry, why the Church of England could not accept the Conscience Clause, among them being—because the Church had agreed to receive from the State a grant towards these schools, on the understanding that there was to be no interference of the State with the teaching in the schools; because the Church could not help the State to occupy a position never before occupied by the civil power; because the Church could not do harm to the children by showing them that reading, writing, and arithmetic were essential parts of education, but that religious teaching was not; because they could not teach the doctrine that it was lawful to do that in the parish school which it was not lawful to do in the parish church; and because it placed the clergy and schoolmasters in a wrong position in many ways. (The rev. archdeacon sat down amid loud cheers.)

The Rev. Canon MORRIS defended the Revised Code against the attacks of Canon Moseley, whose chief accusation was that it lowered the standard of education.

Other speakers followed for and against the Conscience Clause.

The Rev. A. WOODGATE, select preacher at Oxford, said he had been inspector of a diocesan society, and could not ascertain the least use of the clause, for he had never found but one instance in which a Dissenting parent objected to his child learning the Catechism, and he was a Unitarian.

The Rev. A. GARFITT stated the terms upon which he would accept the Conscience Clause. First, Lord Granville did not wish to apply it to large towns. Let, therefore, some definite rule be laid down. Let them say that where there was a population of 1,000 Churchmen there should be no Conscience Clause applied. Another term might be that would apply to the annual grants. There were many persons who were unwilling to be their successors for ever, and therefore the clause might be included with the annual grants, so that it could be declined any year, and in the building grant there could be a condition that the money might be refunded to the State at any time. He believed that the Church could afford to be free and liberal and to do that which should not have

the influence of alienating her from Dissent. (Applause.)

The Rev. WILLIAM CAPARN, of Draycott, Wells, Somerset, spoke of the injustice of the Conscience Clause in its operation. He said, if a Conscience Clause were inserted in a deed, the clergyman was at the will of every parent. Any article of the creed could be forbidden to be taught. That was a position in which the Church of England ought never to be placed. (Cheers.) Much as he wanted help of the Government, he would entirely renounce their assistance rather than accept it on such terms—(cheers)—because he saw the position in which he should be placed as well as his successor.

The Venerable Archdeacon ALLEN believed the Revised Code would act injuriously, and he hoped the Government would be induced to reconsider their recommendation in this matter.

The Rev. Sir HENRY THOMPSON spoke briefly in favour of the clause, while the Rev. Mr. MACKENZIE opposed it, describing it as a new element introduced into a compact already made, and observing that the Church was bound to reject its introduction when they found it accompanied by such fruits as had been described. (Applause.)

The meeting, which was densely crowded, was brought to a close by the Bishop pronouncing the Doxology.

THE COURT OF FINAL APPEAL.

This was the subject of the discussion at the evening meeting in St. Andrew's Hall, at which the President, the Bishop of Norwich, took the chair. The audience filled all the available space, even around the platform from which the addresses were delivered.

The first paper on the subject of the discussion was read by Archdeacon RANDALL, who set out by stating that the position of the Church and State with regard to each other must be the foundation of all reasoning upon the constitution and suggested improvement of the present court. What, he asked, was the meaning of a Church being established?

Did it mean that the ministers were provided and paid for by the State? Such was not necessarily or generally the case. It was not the case in this country except to a scarcely appreciable extent, but the meaning was that the State looked to the Church as the depository of sound doctrine, as the instructor of the people, and as a religious body with which it wished the people to be in communion. The State, having taken upon itself those duties, was bound to see that the clergy fulfilled that office, and that they taught that doctrine and no other which the State had received as an expression of the Church's favour. It must also be remembered that the National Church, though it was part of the political organisation of the State, had an existence of its own independently of the State. The Church was not the creature of the State, nor did the State make the Church's doctrine. (Cheers.) The Church received its existence and its doctrine from Christ, and the State accepted such doctrine as the only true and certain foundation of social order, as well as of individual happiness. If Christian faith, and Christian faith only, was the foundation of true moral integrity, and the State maintained Christianity with the view to that object, the State would defeat its own purpose if it introduced or consented to any corruption of the faith.

The reverend speaker then proceeded to examine the constitution and working of the present Court of Final Appeal, and concluded his paper with the following suggestions:—

For the more satisfactory investigations of points of doctrine that may be called into question, the Court should be more fully and effectually furnished than it now is with the advice of those spiritual rulers in the Church who, in the opinion of their brethren, should be best qualified to give it; that their joint opinions if they agree, or their separate opinions if they do not agree, should be publicly stated, and should then be considered by the Judicial Committee as representatives of the Sovereign; and that the Committee, as such representatives, should give judgment on the whole case, publicly stating their joint opinion if they agree, or their separate opinion if they disagree; and that such judgment should not be binding in cases which may afterwards occur. (Cheers.)

Sir R. PHILLIMORE, Q.C., D.C.L., read an elaborate paper on the same subject, suggesting that the Judicial Committee of Privy Council should continue to discharge its present functions as the Court representing the Sovereign; that all bishops should be removed from it; that if a question of doctrine arises, the Judicial Committee should, if it be so minded, ask, as it may now ask, the opinion of foreign professors upon a question of foreign law, and the opinion of the Bishops and the Regius Professors of Divinity, and should in any case be bound by their answer. The question, of course, was not whether it was the best conceivable remedy, but whether, having regard to the present state of Christendom, and the peculiar relations which had always subsisted between the Church and State in this country, it was not the best that was now practicable.

Sir W. JONES, who was announced to deliver a "prepared address," read what was actually a third essay.

A. J. B. HOPKINS, Esq., M.P., was then called upon by the President. He impressed upon the meeting that the Church of England was merely one branch of the Church, and not the universal Church. (Cheers.) If this question of a new court of appeal was a question to be brought forward, it was one which ought not to be settled in this session, or the next session, nor the next, nor by a particular Ministry ably presided over by a certain noble Viscount, nor by one which might be equally well presided over by a certain noble Earl. (Applause.) He advised them to stay a little longer and see what they might come to. The present state of things was more or less the result of accident. Let them create a new Court of Appeal, either for the purpose of giving the laymen a

more unbounded scope, or for putting the theological element in a better position, and what was the result? In either case, having got what they wanted, they would be bound to it, and unless they were contented with it they would be called discontented revolutionists.

The Right Hon. JOSEPH NAPIER read a paper on the same subject, which urged the desirability of standing by the law ecclesiastical, if they wished to maintain the Church. The proposal now made was that bishops should be excluded altogether from the Court of Appeal; but he thought that that would be a great mistake, for it would interfere with the union between Church and State. It was true the constitution and principles of the State required to be guarded, but it was a proof of the policy of the State to respect the religious feelings of the Church.

Mr. O'MALLEY, Q.C., argued against the statements put forth by previous speakers, and contended at some length that lawyers were the best qualified to judge of matters in which the question raised was between what ought to be done according to the doctrines of the Church of England and what was done by the Church.

After some further discussion, the President then pronounced the benediction, and the proceedings terminated.

CATHEDRALS AND CAPITULAR BODIES.

On Wednesday, the subject set down for discussion was "Cathedrals and Capitular Bodies, and How to Increase their Usefulness," upon which a paper was read by the Dean of ELY. He thought that, in order to make the cathedrals efficient, a change must be made with regard to the residence of the canons. The canonry should be made the chief preferment which the canon held, and a residence should be assigned to each canon such as was now held by the deans. If a parochial church was given to him, it was important that his residence should be situated within the cathedral precincts. The reader urged, in the second place, that the influence of cathedral bodies might be increased if their connection with the bishop of the diocese was of a more vital character than it was usually supposed to be. The bishop's hands might be very considerably strengthened by the recommendations of a constitutional council. Again, the cathedrals ought to be the musical schools for the churches in the diocese. (Applause.) It was highly important that the service in the cathedral should be of the highest order of chastened beauty. He believed that every cathedral might be made a centre for increasing the education of the clergy, and that Ely, on account of its proximity to Cambridge, presented unrivalled advantages as the home of a theological school. The speaker also suggested that arrangements might be made for services in the cathedrals in the evening.

The Rev. Canon SEYMOUR read a paper on the same subject, which embraced a variety of details bearing upon the present working of the cathedral bodies. He also suggested that the cathedrals should always be open, from sunrise to sunset—(applause)—that encouragement should be given to their use for private devotion, as was the case in foreign cathedrals—and that the deans and canons should have residences within the precincts.

The Ven. Lord A. C. HERVEY thought the cathedral should be looked upon by the clergy as the mother church of the diocese. The best preaching, the most heart-stirring and edifying sermons, should be heard there, and at hours the most convenient to the vast concourse of the congregation. (Applause.) He looked upon edifying and heartstirring sermons, combined with services as devout and attractive as possible, as the first means to make the cathedrals more useful; and he also approved the suggestion of the Dean of Ely as to cathedrals being made the schools for psalmody. The cathedral service should be looked upon as the model for the whole diocese, and in every possible way it should be made the instrument for giving unity to the whole body of the clergy.

A. J. B. HOPKINS, Esq., M.P., followed with an address on the same subject, his remarks being confined for the most part to the worship aspect of the question.

The Dean of CANTERBURY said the great question was, "Had our cathedrals a defined, sufficient, and recognisable work in the Church of England?" If they had not, then sweep them away and turn them into museums or music-halls. (Cheers and expressions of dissent.)

The Rev. Canon HEAVISIDE spoke in favour of a weekly celebration of the Communion in cathedrals, and the Earl of HARROWBY expressed the opinion that every county should be a diocese in itself, that it should have its own cathedral, and that the four canons should be the four archdeacons.

The meeting was then brought to a close, and the Right Rev. PRESIDENT pronounced the benediction.

INCREASE OF THE EPISCOPATE.

A second section met at Mr. Noverre's Rooms, Mr. E. HOWES, M.P., in the chair. The subject for discussion was "The Division of Sees in England and Wales." The Right Hon. the Earl NELSON argued in favour of the appointment of suffragan bishops. By this the work of the Bishop of London would be greatly relieved, which was a result to be greatly desired, for the utmost exertions of the reverend prelate must be very inefficient to meet the great demands made upon him. The Rev. J. BAYLYE, D.D., also read a paper on this subject. He said the greatest defect of our National Church was the difficulty of obtaining a spiritual-minded ministry. He suggested that an increased number of bishops should be appointed, who should have the same functions as those who already existed, always excepting a seat in the House of Lords. The Rev. Dr. HESSEY enlarged on

the question that there was the greatest possible need for an increased episcopate by means of subdivision. He thought it would be well if it were legal that the names of persons should be submitted to the Crown by the clergy of a district desirous of a bishop, one of whom should be selected. The Rev. E. M. GOULBURN, D.D., also addressed the meeting in favour of an increase in the episcopate. Mr. CLABON expressed the opinion that hard-worked bishops had contributed more to the service of the Church than their due proportion, and canons had done less. Mr. F. S. POWELL, M.P. for Cambridge, and Professor BURROUGHS, followed in the same line of argument. The Bishop of LINCOLN said it was most desirable, not for the relief of the bishop, but for the well-being of the Church, that there should be a moderate increase in the episcopate. He had not yet arrived at the point of thinking that every county could be made into a separate diocese—although that was not very unreasonable—but he could not but believe that the time had come when some subdivision of sees ought to be taken in hand. He did not wish to see a very minute subdivision. By a small addition they would not make any great difference in the position held by a bishop, but by a large addition to the episcopate there would be more bishops out of the Legislature than had seats in Parliament, and this would give an argument to those who were anxious that the bishops should be removed altogether from the Legislature. Again, as to funds, it would be possible to provide for the endowment of a few more bishoprics in a few years, but not for a large number. The Ecclesiastical Commissioners would be able to provide the income of three or four in the course of a short time, but not more.

Mr. A. J. B. BERRSFORD-HOPKINS, M.P., expressed his hope and belief that eventually in the province of Canterbury they would have counties and dioceses co-extensive. He saw no reason why the bishoprics should not be made at once, although no bishop was at present appointed.

Mr. J. L. HANLEY said he attended as deputation from the Lincoln Church Association for the augmentation of poor livings to object to the endowment of new bishoprics out of the funds of Queen Anne's Bounty, which belonged to the poor clergy, having been granted to them by the Queen for the augmentation of "their means and insufficient maintenance."

DUTY TO FOREIGN CHRISTIANS.

A third section was held at St. Peter's-hall; Sir J. P. BOILEAU in the chair.

The Bishop of ST. ANDREW'S read a paper on "The Duty of the Church towards Foreign Christians." His Lordship said his paper was intended to deal with the question, "What was the duty of members of the Christian Church in this country towards their brother Christians who were living in foreign lands, and who, in a general sense, were members by Christian baptism of the Church universal?" The right rev. prelate held that our duty towards foreign Christians was to be at one with them as far as the reasonable application of the rule of Christian unity required in the actual circumstances of the political world. He said emphatically the political world, but he held the political and national statutes upon this question to be as unscriptural as practically he was persuaded they would be found Utopian and productive of evil rather than of good. God had set His everlasting seal against the building up of a spiritual Babel such as the Church of Rome, but at the same time He had said to the church of every nation, "Remember what thou hast received and heard; hold fast and repent."

THE DUTY OF THE CHURCH TO THE HOME POPULATION.

A sectional meeting was held in the afternoon, at St. Andrew's Hall, under the presidency of the Mayor of Norwich. The attendance was very numerous, notwithstanding several simultaneous meetings held elsewhere.

The Rev. Mr. HOOK then read a paper prepared by his father, the Dean of Chichester, who was unfortunately prevented by illness from attending the Congress.

The writer first alluded to the popularity of the parochial system, which he said was regarded not as a regulation of the Church, but almost as a Divine institution. And a better system could hardly be imagined, so far as rural districts were concerned, to effect the sustentation of Christianity when once established. But how was it in large towns? The people attended churches which commended themselves to their judgment or taste—one man because he approved of the preacher, another because the ritualistic arrangements accorded with his piety or pedantry. Thus, except with regard to marriages, the parochial system was little regarded, if not entirely set aside. The system might, nevertheless, be so enforced as to become an impediment to the evangelisation of an entire district. (Hear, hear.) To meet the wants of the poor we required not the parochial system, but missionary stations, with men who would not wait for the sinners to come to them, but would go to the sinners and proclaim the Gospel of Christ. But it often happened that the parochial minister interfered, and warned the intruders off his manor. Could not something be done to prevent the despotic exercise of such rights? He suggested that in large towns an archdeacon should be appointed under the bishop, with full authority to send missionaries into those places where the need of a Saviour was not acknowledged, and those darker spots where His name was only heard but to be blasphemed. He should have no power to interfere with the doctrinal teachings or ritualistic ordinances of any of the clergy (which should be left to the Bishop), but he might be at the head of a Town Mission. Such an archdeacon might be appointed in every town containing more than 30,000 inhabitants; and in smaller towns the Bishop might appoint a rural dean with similar power. There was also another class petitioning for employment. When a penitent man was converted, his first desire was to be employed in his Master's service; and for such it was always the pastor's

duty to look out. When a parish priest he was in the habit of appointing new converts to read to invalids. He believed that there was no jealousy of lay agency on the part of the majority of the clergy. Laymen might pray at sick beds, read and expound the Scriptures, and he did not see why they had not as much right to preach in the open air as the clergy. There was seldom any difficulty in obtaining the help required when the clergyman was a man whose object was not to uphold a system of theology so much as to win souls to Christ. He concluded by suggesting that after candidates had passed their examination for holy orders, they should be required, before coming up for ordination, to place themselves for six months with some experienced parish priest.

The Rev. J. B. McCaul read the second paper. Many signs, he said, indicated that the days we live in are extremely critical. More people were habitually absent from public worship than existed in all England at the time of the Reformation. Nor was the evil a stationary one, and unless there was a great augmentation of effort the increase of population in large towns would continue to baffle every endeavour to stem the torrent of vice until the magnitude of the task of evangelisation had swelled to the proportions of a paralysing hopelessness. Was the Church then to fold her hands in despairing apathy as if powerless to cope with the task set before her? God forbid! Her eyes had been in some measure opened to her responsibilities. She was beginning to see that her real calling was as much missionary work as in the days of St. Paul; and to remember "those other sheep which are not of this fold." The work was neither so great nor so unpromising as in Apostolic times. Let clergy and laity earnestly unite in the great work of co-operation, and God would bless their efforts, and guide the footsteps of benighted wanderers into the path of life and peace.

The Rev. T. L. CLAUGHTON said the Church was not doing its duty in the manufacturing districts, where dissent and immorality prevailed. In many a large town vice was found in its worst forms, notwithstanding the existence of well-attended church congregations. Even where the clergy were received with the greatest respect, there was a deadness in spiritual matters deeply to be lamented.

The Rev. J. BARDSLEY said that the duty of the church to the home population might be comprised in a single sentence—the subdivision of large and overgrown parishes, and providing the people with efficient pastoral superintendence. No doubt increasing efforts were being made in this direction. During the first thirty years of the present century the increase of the population of the country in the manufacturing districts was seventy-six per cent., while the increase in church accommodation was only four per cent. He concurred in all that had been said as to the efficiency of the clergy, and he hoped that everything would be done in future to promote and increase that efficiency, so that the Church might have in her service men full of piety, wisdom, and energy. The great need of the day was more godly bishops, more faithful pastors, and more conscientious patrons.

Mr. JOHN KNOTT dwelt especially on the importance of Sunday-school work, and the comparatively feeble efforts made in promoting it in connection with the Church of England.

The Rev. Mr. JONES, of Liverpool, said that one thing greatly needed was economy of existing resources, financially, materially, and morally. They could not afford to lose a single church, or a single spot in the church. There should be a thorough utilisation of space, frequent services, and every effort made to bring men to them. The great rule which he would lay down was to do nothing to encourage separation, but everything to promote union between foreign Christians and themselves. To sum up, he would lay down this two-fold rule—Unity and substantial uniformity at home, and unity without uniformity abroad.

The Rev. F. S. MAY also read a paper upon the same subject, having particular reference to the importance of the Christian church of this country uniting themselves with their Christian brethren of the Scandinavian Church.

After some appropriate remarks from the Rev. Lord C. HERVEY, upon the present religious tendencies of the Italian people, who, he contended, demanded the sympathy and support of the English Church.

The Rev. Dr. HOWSON argued that there was great ground for the exercise of prudence in whatever steps were taken in the matter. The people of foreign countries varied very much both in their habits and opinions, and consequently the duties of Christians in this country towards their brethren abroad must vary also. He referred especially to Italy, which at the present time was invested with peculiar interest, and observed that he had lately been very much among those interested in practical religious subjects there, and could affirm confidently that six distinct states of opinion could be well defined.

The next speaker was the Rev. FREDERICK LEE, secretary to the Association for Promoting the Unity of Christendom. He explained that that association was one of prayer and not of plan, and consisted of members of the Church of England and of the Roman Catholic and Greek Churches, whose sole object was to pray for the union of Christendom.

Mr. O'MALLEY, Q.C., Recorder of Norwich, said as a member of the Church of England, he desired to suggest that the views expressed by the speakers were not to be taken as the general feeling of the laity of the Church of England, that in all the views of Christian duty, and all the aims at Christian union, the non-episcopal churches of the con-

tinents were to be entirely ignored. (A Voice: "Question.") He was speaking to the question, and the gentleman who cried "Question" could not know the meaning of the word. With reference to the association represented by Mr. Lee, he observed that as that association was composed only of members of the Anglican, Roman Catholic, and Greek Churches, it could mean nothing unless it meant that persons who did not belong to one of those churches were not entitled to be considered as Christians. ("No, no.") It must either mean that such persons were not entitled to be looked upon as part of Christendom, or that they were to be technically regarded as schismatic members of one of those churches, or else that in an appeal to God for unity their prayers were not worth being invited. Against any of these propositions he entirely protested, and he believed the Church of England and its Articles protested against any such doctrine.

The Rev. Dr. MACKENZIE called attention to the great neglect of duty on the part of the English Church with reference to the large number of foreigners residing in this country, for whose evangelisation he trusted some effort would be made; and with regard to union, he observed that they could not expect the blessing of God unless they showed that they were striving after unity among themselves.

The proceedings of this section were brought to a close by a few general remarks by the Rev. F. GARDEN, Sub-Dean of the Chapel Royal, and the Rev. A. H. WHITSLAW, Head Master of the Bury St. Edmund's Grammar School.

SCIENCE AND RELIGION.

On Thursday morning another general meeting was held in St. Andrew's Hall, which presented a brilliant appearance, not a seat being unoccupied. The Bishop of Norwich presided.

The Rev. Dr. PUSEY, who was received with loud cheers, read a paper on the spirit in which the researches of learning and science should be applied to the study of the Bible.

There were two opposite dangers, the paper observed, of which believers must beware in regard to the teaching of science. The first was the incautious adoption of such theories as might seem to coincide with Holy Scripture, and the second was a fear lest any legitimate results at which science might arrive should be adverse. In the one case we should substitute sand for the rock; in the other, we should produce an impression that we were ill at ease. We must beware of binding sacred things to any theory of physical science, and insisting on our interpretation as being true; we must beware also of the fate of those who condemned Copernicus. The occasions on which theories of physical science could be compared with the teaching of Holy Scripture were necessarily confined to a few main facts, such as the Creation and the Deluge and statements connected with them; and it was wise advice on the part of St. Augustine when he said, "Since Moses is not here to tell us what he meant, we should be modest in pronouncing that he meant this or that he did not mean that." In the case of Copernicus theologians stood corrected for insisting on wrong statements, but the right interpretation of God's word would never be found in contradiction with the right interpretation of the facts of physical science if we were led to a more careful examination of God's word. It was not in the facts but the theories founded thereon that the alleged contradictions consisted. Some geologists had observed that there was a chasm in the statement of the Bible that God created the earth, and the earth was waste and a desert; but man's wisdom had never fathomed the great mystery of absolute creation at the will of God, and we might be sure that the details were right, whatever might be the interpretations. With regard to the fate of all mankind who perished by the Flood, except Noah, that was true, and we had no right to make our own interpretation of God's word, without any authority from the Church, the reason of His meaning; we must not take inferences from what we were not told, and how the Flood was produced we were not told. In the present state of geological science there appeared to be no direct evidence either for or against the universality of the Deluge, and, of course, it was unfair to set Scripture in opposition to the supposed results of science when it was not. The unity of the human race was a matter of faith; and he thought calculations as to time were entirely out of the question in dealing with the subject of the origin of the varieties of man. With regard to the general question of the supposed collision of science with the Scriptures, he waited the issue with entire fearlessness. He considered it mischievous, however, to endeavour to support the truth of God's word with theories deduced from fact; imperfectly understood. They were unsatisfactory because they were not true, and people took them as they came to hand without waiting for the truth. Faith could afford to wait, for it was its own security. Faith rested upon what was superior to science; science upon man's own observation, inductions, combinations, inferences. Faith had to do chiefly with the invisible; science with the visible order of things. Science related to facts and the laws by which God upheld His material creation or its past history; faith related altogether to His will and His word. Faith had the certainty of the Divine Word; science had only the certainty of human reason. Faith was the property of the peasant as of the most intellectual philosopher. Faith lived above the clouds of human doubt, and it was assured that there was a solution of anything which seemed for a time insoluble, for it rested secure in the bosom of its God. (Loud cheers.)

The Rev. T. R. BIRKS followed.

He said the great principle of inductive inquiry patiently pursued had won its victories for science, and it was a question how this principle might be applied to the study of the Scriptures, and what results might be expected from it. We should never attain the desired result by guess work; the careless and the slothful had no right to expect so precious a gift as a deep knowledge into the Word and Providence of the Most High. False theories were the result of careless and partial study; we must search the Scriptures, as our Lord Himself commanded the Pharisee; and he believed there was nothing in the walk of Christian theology to make a course of inductive inquiry less fruitful in results than

in the walks of physical science. A special moral discipline was needed, however, for the training of the heart. The natural man received not the things of the Spirit, because they were foolishness unless they were spiritually discerned. How could we make concessions to any difficulties which it was contended that science presented in connection with the Scriptures? How could we claim to be more truthful than the God whom we pretended to adore? Again, it is important to bear in mind that the three sciences—geology, ethnology, and Eastern antiquities—which were supposed to conflict most with the Scriptures, were not more than 100 years old. They were but of yesterday; they had much to learn, and not a little to unlearn, and their full manhood was still to come. The facts they dealt in were but the facts of a single century, and from these some people sought to deduce inferences referring to forty centuries or 100 centuries. The progress of geology has been great, but how many and how wide were the sources of uncertainty which still remained in connection with it! Having pursued this train of thought for some little time, the rev. gentleman asked whether we ought to suspend our faith in the Word of God and permit ourselves to be guided by the imperfect deductions of fallible men. The sciences were, after all, only the handmaids of Christian theology. Christian theology might sometimes deal harshly with them, and they might flee from her and lose themselves in the dark wilderness of atheistic speculation, but they must in the end return to their mistress, and submit themselves to her hand.

After some observations from the Ven. Archdeacon Sandford, the Rev. Dr. Baylee (of St. Aidan's College, Birkenhead), Dr. Howson, the Rev. E. Garbett, and Dr. Kaye, who each enforced fresh arguments in support of the conclusions enforced by the papers read,

The Earl of HARROWBY said that a few months before the death of Lord Lyndhurst he visited that nobleman, and conversed with him. He found him surrounded with books, and he said he had read many of the discussions concerning the Old Testament. He did not know how to meet all those difficulties, but all he could say was this, his Lord and Saviour had declared that they who believed not Moses and the prophets would not believe though one rose from the dead. That was enough for him—he did not trouble himself any further with those discussions.

The Bishop of OXFORD, who was received with much cheering, said he rose at that the very end of the sitting to say only a few words with the greatest reluctance.

He wished to leave upon the thoughts of the meeting that which was so well said by one of the preceding speakers—that, instead of its being wisdom and truth to fling away remaining truth because the mind had found a difficulty in holding certain other truths, it was the greatest weakness, as well as the greatest wickedness; but then he was anxious to repeat it for another reason, as what was said by the speaker he referred to, as an introduction to that remark, might be misconceived. In saying this, he did not subscribe for a moment to the idea that, in dealing with the revelation of God, they could say, "The important parts are true, and the unimportant parts need not be true." (Cheers.) He could conceive nothing that would make a scientific man more likely to throw away the full consideration of revelation than language of that sort. (Hear, hear.) What comes from God must be true down to the very least utterance. (Cheers.) But, then, let him just point out what appeared to him to reconcile that most important proposition with what the speaker he had alluded to meant. In the revelation of God to man there could be no error; but it did not follow that the whole of the revelation should be intended by God to be given with the same amount of clearness of expression; and, consequently, in the inference which men drew from the revelation, there was room left for the entrance of abundant error. But, let them observe that, just in proportion as truth became important for the main object of revelation—that was, revealing God to the soul as its God and Saviour—just in that proportion the clearness of announcement would necessarily increase, because it would be repeated in a thousand different forms and ways, each one of which would tend to throw light upon the intention of the announcement. Thus they were certain they had the exact truth in that which from its importance was repeated in so many different ways, but when, on the other hand, it was a small and unimportant matter which was revealed, which perhaps occurred once or twice, there lay immediately for the apprehension of a man a large room for misconception. They would therefore find that the matters which were questioned in the revelation were not the important points, but the unimportant, and this was the reason he did not say to the philosopher, "You must receive upon the same evidence one proposition because it is important, and reject another because it is unimportant;" but he said, "You must deal with this revelation as you deal with anything in your own science, and not take a hint as if that simple hint of nature conveyed to you as certainly the truth which you were seeking, as if that hint was the combination of a multitude of conclusive facts." (Cheers.) He would only say, in conclusion, that the very variation of the addresses they had heard, with their agreement, was one among many instances by which the truth of revelation was to be established, because it was like the light that streamed in at that window, asserting its presence by its universal reception. (Cheers.)

The Right Rev. PRESIDENT then pronounced the benediction, and the meeting adjourned.

PREACHING: ITS ADAPTATION TO THE PRESENT TIMES.

This was the subject brought under consideration at St. Andrew's Hall on Thursday afternoon, when the Mayor of Norwich presided.

The Very Rev. the Dean of CANTERBURY, who introduced the subject, commenced by assuming that the preaching of the present day was not sufficiently adapted for the times, and one principal cause of this defect was, he thought, the want of training for the pulpit. Some care was taken to make the clergy theologians, but none to make them preachers. The Rev. DANIEL MOORE followed with a paper on the same subject. The Rev. E. HOARE

gave an address in which he concurred very much with the speakers who had preceded him. The next speaker was the Rev. E. BICKERSTETH, who strongly enforced the necessity of the clergy following the example of the Apostle Paul, when he determined to "know nothing but Jesus Christ and him crucified." Archdeacon DENISON observed that when he bore in mind all the requirements that had been held to be necessary to make a good preacher, it was impossible to hope that the Church could ever arrive at such a standard of qualification, and well might it be asked, "Who is sufficient for these things?" The Dean of EMLY, in the course of an eloquent and earnest address, expressed his belief that there was in the present day a danger arising from an undue and exaggerated opinion of the effect of preaching, upon the supposed tendency, the supposed spirit, and the supposed wants of the age, which were so indefinite and, in most cases, so difficult to ascertain. After some appropriate remarks by the Rev. Dr. MONSELL, the Rev. J. C. RYLE expressed an opinion that one department of this subject had not received that consideration it deserved, viz., the preaching in county parishes to rural populations. Very much of what had been said did not apply to those parishes, and it was a matter of great importance, no less than 10,000 of the clergy of the Church of England being stationed in such parishes, where the difficulty of preaching was immense, owing to the ignorance which prevailed among the people. He did not concede that the clergy of the Church of England were not the fittest men for the work, or that it could be more effectually done by a Nonconformist, a City missionary, or a Scripture-reader, who had never been to Oxford or Cambridge; for he had often found that superficial and half-educated men were most likely to cover their want of knowledge by a quantity of long dictionary words, than the men who had learned more. He denied that any new truths were required, and argued that all that was wanted was that the old truths handed down by the Fathers and Reformers should be put plainly, simply, and affectionately, so as to go to the hearts of men as they went to the hearts of men in times gone by.

DUTY TO THE HEATHEN.

At another sectional meeting, the Congress considered the subject of the duty of the Church towards the heathen. Mr. E. HOWES, M.P., presided.

The Bishop of GRAHAMSTOWN read the first paper, which traced the discipline practised by the Church in apostolic times, and argued that we must now be guided by the spirit rather than by the letter of the apostolic system. He was persuaded that there had been a tendency to place too little confidence in native churches, and to keep them too long in a state of dependency. We had shrunk from developing their internal resources, lest they should prove unequal to the burden. How could the evangelisation of the heathen world advance if missions were to remain for a long period in a state of helpless minority, a burden upon the Church from which they had received the Gospel; if they were to exhaust its strength instead of becoming new sources of strength, and aiding the Church in carrying on more effective aggressions into the domains of heathenism? He believed that without any considerable additions to our Church system, such adaptations might be made by our missionary bishops and clergy as would meet the exigencies of the case. He recommended that we should admit those who had been received for confirmation to certain rights and responsibilities in the Church, such as the right of voting in Church matters and those lay offices which our Church recognised in the fulfilment of a godly discipline. In the management of Church finances there was great scope for the Christian education of our converts, and a wider field was opened for the employment of native men and women as labourers in temporal and spiritual ministrations among their fellow-countrymen.

The Rev. H. BAILEY, of St. Augustine's College, Canterbury, read a second paper on this subject. There should be a special search for missionary agents, and a special preparation of them in missionary colleges founded for the purpose; and the want of men should be more particularly made known in sermons, speeches, and publications. Medical missions should also be encouraged, and whenever it could be extended; and all schemes for the civilisation of the heathen should receive the support of the Church. As regarded the general manner in which missionary work should be carried on, he thought we ought to secure to the Church a general control, with free scope for individual action.

The Rev. Dr. KAY, Principal of Bishop's College, Calcutta, said that until 1813 missionaries were not allowed to go into India, but he believed that a real change—although it could not be put into reports—was permeating the whole population of India, although Hindooism was a system which had come down 3,500 years, and was engrained in the institutions and the very soil of the country. What we wanted was a deeper sense of the reality of the mission work in which we were engaged.

Mr. W. H. SCOTT said the satute Brahmin and the keen follower of Islam told us that they would listen to our teaching when we were agreed with each other what was to be taught, and he feared that with our present divisions God did not bless the work, and that all the piety, the learning, and the wealth of 200,000,000 Christians were almost powerless for good in the preaching of the Gospel.

The CHAIRMAN said Mr. Scott must confine himself to the matter in hand.

Mr. SCOTT said he would bow to the decision of the chair.

Earl NELSON said they wanted more faith in their heathen converts. Some time since a mission which had been founded in Madagascar had to be abandoned, but recently it had been found that native ministers had maintained the work, although with imperfect means. He had received a statement from a missionary lately returned from India—a statement confirmed by what he had heard at the present Congress—that we had, perhaps, made a mistake in going into the parochial system instead of attempting the work of evangelisation by the foundation of Cathedral Chapters.

Mr. A. J. B. BERESFORD HOPE, M.P., said his friend, the Warden of St. Augustine's College, was training a number of men—"men," not as they were known at the Universities with plenty of money to fool away—(laughter)—but young men with all the manly qualities which an Englishman should have. They were also being trained in printing, carpentering, and other useful arts indispensable to those who would have to "rough it." With regard to the Colonial Church generally, it was in a state of temporary discouragement, but he believed the crisis would, under God, be overruled for good. The Church in Canada was becoming a perfectly national Church, with synods recognised by the State, and prelates elected by herself; and the Church in Australia was working in the same direction. When we looked upon what had been effected in the colonies during the last fifty or sixty years, it was unworthy of Englishmen to say that the game was up, and that the Colonial Church would not continue to flourish.

THE IRISH CHURCH.

A second sectional meeting was held at St. Peter's Hall; Sir J. P. BOILEAU in the chair.

The Rev. Dr. BUTCHER, Regius Professor of Divinity at Dublin University, read a paper on "The Position of the Church in Ireland." He divided his subject under the following heads:—1. What is the Church in Ireland? 2. What functions has she to discharge? 3. How does she discharge those functions? 4. Could she efficiently discharge them if the Church Establishment were abolished? 5. How would such abolition affect the Church in England? In answer to the first question he stated that down to the twelfth century there existed a national Church in Ireland independent of the See of Rome. When Englishmen talked about the Church being in a minority in Ireland they should remember that Romanism was introduced there from England; but Ireland must also acknowledge that to England she owed the introduction of the Reformation in the 16th century. He further stated that the Church of Ireland was identical in doctrine, ritual, &c., with the Church of England long before the Union in 1800, and from the time of Edward VI. they often found the two Churches called the United Churches of England and Ireland. He also showed, by quoting from the 5th Article of the Union, that the Churches of England and Ireland were united, and "that the continuance of such united Church as the Established Church of England and Ireland shall be deemed and taken to be an essential and fundamental part of the Union." (Cheers.) The functions of the Church in Ireland were, first, identical with those of the English Church, to provide for the spiritual wants of her own members, for the religious and moral training of the young, and so forth; and secondly—and this was the subordinate function—to propagate the truths of the Reformation among the Roman Catholic population. Then, how did she discharge those functions? As to the missionary office, he admitted she had not succeeded so fully as had been expected, but there were many causes—such as the two distinct races of inhabitants—for this failure, for which the Church was not responsible. As to the way in which the Church discharged her more important function—her duties to her own members—he could fearlessly appeal to the verdict of every honest and candid inquirer, and in any assembly of English clergymen and English gentlemen it was needless to refer to the offensive caricature which the *Times* had laid before its readers. (Cheers.) He next showed what a blow it would be to the Church were her endowments, which were not large, taken away. In consequence of new openings for young men of ability the supply of candidates for the ministry was not equal to the demand, and if the endowments were taken away they would have to recruit from a class of much lower attainments than at present. He was proceeding to his fifth point when he was stopped by the chairman, the allotted time having expired.

A second paper was read by the Right Hon. J. C. NAPIER, who, in the course of it, stated that there was not a bishop in the Irish Church who could not trace his succession from the ancient Church. He showed that the endowment of the Church was no burden on the people—it was collected with the rent, and the landlord received twenty-five per cent. for the trouble of getting it in. The land was sold subject to the charge, and therefore it was no burden to the landlord, and the tenant only paid what his land was worth. The benefices were not rich, out of 1,500 there being only seventy-two which exceeded 600*l.* a-year. He showed that the Irish Church had been faithful. At the end of 1,400 years she stood like the everlasting hills scorched by the storms of earth, but brightened by the smiles of heaven.

The Dean of EMLY said he wished to illustrate the position of the Irish Church rather as a Church by the grace of God than as an Establishment. There were certain impressions as to the general ecclesiastical tone and character of that Church which appeared to the members of the Irish Church at times to chill the sympathies of English Churchmen towards them in some degree; and some of these he proposed briefly to

consider. First, they were very often told by those who were by no means their enemies that after three centuries of establishment they were still in a minority; that there were something less than 700,000 Churchmen against something more than 5,500,000 Roman Catholics. Now, this was a fact, but he would wish their English friends to observe of what that minority consisted. In the first place, it was an influential minority, and in the second, it was a minority whose numbers had relatively increased: and then it was likely to increase still further. As to the character of the Irish clergy, of that it did not become him, as one of them, to speak; but, as a graduate of Oxford, he might say that there appeared at that University no serious attempt to imbue young students with a taste for scientific theology. It was said at Oxford to be an impossibility, but at Dublin it was found quite a possibility, and it was done. (Cheers.) He argued that the Irish Church had from this cause to some extent ever been orthodox; none of the fires which had scorched the Church for the last twenty-five years had been lighted on the other side of the Channel. He showed that the English and the Irish Churches had been ever in conformity, and in eloquent language, which was loudly applauded, he expressed the belief that a glorious future was reserved for his Church, and urged that English and Irish Churchmen should look backward without recrimination, and forward without despair, for they were not without hope that the spring which had sometimes failed in the past might yet bear on its waters a wiser regeneration in the future. (Cheers.)

The Rev. Dr. SALMON said: Let it never be forgotten that the bishops of the Irish Church were the legitimate successors of those who planted the Gospel in that country, and for that reason they claimed the sympathies of their brethren of the English Church. He proceeded to show that instead of the spirit of Churchmanship being lower in the Irish than the English clergy, it was even higher. As to the assertion that they were in a minority in Ireland, he asserted that they were not more in a minority than were Churchmen in many parishes in England. He combated some statements which had appeared, such as that in the last number of the *Fortnightly Review*, that there were 199 parishes in Ireland which contained no Protestant; one would think from that that there were 199 clergymen with nothing to do, but the fact was those parishes had been incorporated with others years and even centuries ago. Then the enormous wealth of the Irish Church was spoken of, but the fact was the average value of Irish endowments was but 240*l.* a-year. If the Establishment included but one-fifth of the population she had but one-tenth of the endowments, which were intended for the religious instruction of the whole people. If she was despoiled of her endowments, what would they do with them? The Roman Catholics would not have them. The laity would be the losers by the endowments being confiscated. (Cheers.)

Mr. A. J. B. BERESFORD HOPE, M.P., spoke in favour of the Irish Church, and said an Established Church must not be spoliated because she was in a minority, or the endowments of the Church would be confiscated in Wales, where she was much in the minority. He was convinced the bishops, clergy, and laity of the Church in Ireland were working well, and as a proof mentioned the munificence of Mr. Guinness, M.P., in spending 100,000*l.* in restoring the Cathedral of St. Patrick.

After some remarks by Mr. CLABON, the Rev. T. S. JONES, of Liverpool, asked the sympathies of English Church people to the Irish Church, bearing testimony to the earnestness and unanimity of its members, that and asserting the good influence of the clergy was far more extensive than would be supposed from the numerical position of members of the Church.

The discussion was continued by the Rev. C. CATO, who argued that the Irish Church deserved encouragement rather than discouragement.

The Earl of HARROWBY admitted that an Established Church in a minority appeared to be an anomaly, but he could see no advantage and much harm which would arise from its abolition, and he could not consent to its removal merely to get rid of a logical difficulty or an anomaly.

The Ven. Archdeacon DENISON denied that the Church of Ireland was an anomaly. The fact of a Church being an Established Church had nothing to do with its being a majority or a minority of the population. There was only one foundation which could justify the position of an Established Church, and that was that it maintained, upheld, and taught the truth of the Gospel. If they went on the question of numbers, they might find themselves in a very cilliant position in England, for if they took all the Dissenters and the Roman Catholics it was not quite as clear that, as mere matter of statistics, they would find themselves in a majority. There was a disposition creeping into the English Church to abandon the Irish Church; but he would surrender nothing, and he urged English Churchmen to stand by the Church in Ireland.

The section then adjourned.

DEJEUNER.

At the conclusion of the sectional meetings a large number of the members of the Congress availed themselves of the hospitable invitation of Mr. R. J. H. HARVEY to attend a *déjeuner* at the building intended as the banking-house of Messrs. Harveys and Hudson. It was stated that no fewer than two thousand were present, and the natural consequence was that some had to wait for a considerable time, and go through no small amount of crushing before they reached the dining-room. The repast was of a very elegant description, and was ranged on the bank counter, side-

tables being set in each of the numerous adjoining rooms, but the immense number of the guests caused some unavoidable confusion. The health of Mr. and Lady Henrietta Harvey was drunk, and Mr. HARVEY briefly responded.

In the evening the Rev. J. B. DYKES, Mus. Doc., delivered a lecture in St. Andrew's Hall, upon "Church Music," which was the concluding subject in the programme. The Bishop of Norwich presided.

On Friday morning the Bishop of OXFORD preached in the Cathedral to a very large congregation on behalf of the Society for the Propagation of the Gospel in Foreign Parts. The morning and afternoon trains on that day conveyed to their homes, however, the majority of the distant visitors.

LAUNCH OF THE JOHN WILLIAMS MISSIONARY SHIP AT ABERDEEN.

On Thursday afternoon a beautiful new clipper barque, named the John Williams, was launched from the shipbuilding yard of Messrs. Hall, Aberdeen, for the London Missionary Society. The ship having been built and paid for by subscriptions raised in the Sunday-schools throughout the kingdom, a peculiar interest attached to the launch, and both the builders and the directors of the society made arrangements for a public demonstration. The society was represented by Mr. George Frederick White, the chairman, and the Rev. Dr. Ferguson, the deputy chairman, of the Board; Mr. W. H. Dobell, Comptroller-General of her Majesty's Customs; Mr. J. Kemp-Welch, the Rev. Dr. George Smith, the Rev. J. Kennedy, M.A., Directors; and by the Rev. J. H. Wilson, and the Rev. George Gill, late of the South Seas. The Messrs. Hall had invited the Lord Provost and magistrates, and about 450 other gentlemen, including the clergy and ministers of all denominations, to witness the launch and partake of the social entertainment elegantly got up for the occasion. The local railways had arranged to bring many children from a distance at nominal fares, under the care of their teachers, and accommodation was specially provided for upwards of 10,000, who marched to the ground opposite the building-yard in procession. The whole city seemed to turn out to see the launch, and every vessel in the docks and harbour was decorated with flags, the ship herself showing all her colours from stem to stern. At one o'clock, Miss Annette Kemp-Welch, a young lady from London, christened the John Williams, as she left the stocks and glided gracefully into the water, amid the cheers of the multitude. Her appearance in the water was all that could be desired, although, as her builders afterwards said, there was nothing in the ship herself but what was common to shipbuilding in Aberdeen, "except the halo that surrounded her, and the errand on which she was going." The John Williams measures 370 tons; is 130ft. long, with 25ft. width of beam, and 15ft. depth of hold. She is built of the best materials, is classed under the highest letter at Lloyd's, and was pronounced by Mr. Wallace, Lloyd's surveyor, to be "everything that the society could wish or expect." The model is perfect, and the fittings are of the most simple yet most elegant description. The ship is intended for the operations of the society in the South Sea Islands, and will be commanded by Captain Williams, who was commander of her predecessor, after which the ship is named, and which was wrecked on Danger Island last year.

A *déjeuner* was afterwards given by the builders, to about five hundred ladies and gentlemen, in a large loft on their premises, which was tastefully fitted up for the occasion with evergreens, &c. Mr. James Hall occupied the chair, and Mr. William Hall was vice-chairman. At the request of the chairman, the company joined in singing the Hundredth Psalm, after which the Rev. T. Gilliland offered up prayer. The chairman then proposed "The Queen"; and in doing so, in very fitting terms, remarked that her Majesty had expressed a very sincere and earnest interest in the main schemes and action of the London Missionary Society. (Loud applause.) The "Prince and Princess of Wales" was next given from the chair, and heartily responded to. In responding to his health, the Earl of Kintore, Lord-Lieutenant of the county, said:—

This should be a praising day in our history. In returning from such a sight as we have beheld this day—the launch of yon noble vessel shortly to depart upon her career of love and mercy—do you not think that our language should be just this, "What shall we render unto the Lord for all His goodness unto us"? We will take the cup of salvation into our hand, and call upon the name of the Lord; wishing that as the vessel speeds her distant path, she may carry the message of mercy to many and many a poor lost one; that by God's grace it may be said of them as well as of others, "that which was lost is found."

"The magistrates and Town Council of Aberdeen" was responded to by Councillor Matthews, after which the health of Mr. Dobell, Comptroller-General of her Majesty's Customs, and one of the deputation from the London Missionary Society, was drunk and acknowledged. Mr. Dobell proposed "Success to the trade of Aberdeen," in responding to which Ex-Provost Thompson said:—

Never (he said) have I witnessed such an out-turn of juveniles as we have seen to-day. (Applause.) And what is this an indication of, sir? It is an indication, to my mind, that the commerce of the country is beginning to be intertwined with the higher principles of man's nature, that we will carry along with our commerce, civilisation and Christianity to the heart of our common race. (Applause.) But in doing justice to the present time, we must not forget that there was "a day of small things," and though it may have been small,

yet there is some credit justly due to it. I am old enough now to recollect when the father of the gentleman who now fills the chair so worthily was the means of turning out the whole inhabitants of Aberdeen to witness another launch. And if it would not be deemed egotistical, I may say that I had some small hand, thirty years ago this very month, in sending abroad to the South Seas several of those devoted men and their wives, who gave themselves to the propagation of Christianity, and the endurance of great privations for its sake. And very singularly, within 200 yards of the spot where the John Williams has descended to the water, this vessel of which I speak was launched thirty years ago. You will see that the present generation is only following up that which has gone before. ("Hear," and applause.) I trust, sir, that this meeting will give an impulse, not only to our commercial pursuits, but what is of far higher importance, to the Christianity and civilisation of our common country. (Applause.)

The Rev. Dr. G. Smith, in the absence, from domestic affliction, of Dr. Tidman, Secretary of the London Missionary Society, gave "Success to the John Williams, and the children who pay for her." He stated that Captain and Mrs. Williams were members of his church, as Captain and Mrs. Morgan of the old John Williams had also been, and living, as he did, in the midst of a great shipping community, he could not but feel a deep interest in the beautiful vessel they had seen launched to-day. He had had great pleasure in going over the ship with Captain Williams, and he believed that, from stem to stern, from keel to topmast, she was as beautiful a specimen of what a ship should be as could be produced. Nothing inferior, nothing defective, but everything sound and beautiful; so that the man who puts his foot on her deck may know that he has a noble thing of life under his feet, that, with God's blessing, will waft him in safety across the deep. (Applause.) There are frequent occasions of ship launch, and for different ends: one is launched to go out as a pirate, to rob and murder; another as a man-of-war, to shed blood; but this noble ship goes out to proclaim "glory to God, on earth peace and good will." She will never fire a gun, except it may be one in distress; and we heartily wish she may never have occasion to do that. (Applause.) Ships have gone out in pursuit of commerce, to search after the wonders of the deep; some seek after the gold of California, some the cotton of America, others the wool of Australia: this one goes out in the spirit of our Master, not to destroy men's lives, but to save them. The little bark of Columbus and his companions was rigged out for the purpose of discovering a world; this goes out for the purpose of regenerating a world. (Applause.) After noticing the change in the times since the missionary ship Duff was launched, when we were at war with France, and the vessel ran the risk of being captured by hostile cruisers, while now we, and our neighbours across the Channel, regard each other, it is to be hoped sincerely, as neighbours, he came to the toast, specially the sentiment in the latter part of it, "Success to the children who have paid for her." (Applause.) A beautiful thing it is, that she goes out free of debt. Some ships go out deeply mortgaged, so that it would take their owner's entire means to relieve them. Our ship is paid for—not by a compulsory rate—not by appealing to the national treasury in *forma pauperis*. Though thankful of her Majesty's patronage, we do not wish her Majesty's Government to back up our mission and relieve us of our work. It has all been done by the freewill offerings of our people, and the most interesting part of our people—the dear children—who collected between 11,000*l.* and 12,000*l.* to pay for the John Williams. (Loud cheers.) May they, who will form the men and women of a future generation, when we have departed, be kept and guided to act a correspondingly worthy part hereafter! and may the worthy captain of the noble ship, and his beloved wife, be long spared to go out with our missionaries, to carry out Bibles and religious tracts, and to convey missionaries from one island to another, even until many in these far-off islands shall have cause to say, "How beautiful upon the mountain waves are the feet of him that publisheth peace!" (Applause.)

The subsequent speakers included Mr. White, the Rev. Dr. Arthur, and the chairman. The latter said that the ship was nothing more than any good Aberdeen ship was. In responding to the toast proposing his health, Mr. Welch referred to the loss of the former John Williams, and the suggestion made by their friends in Sydney, that her place should be supplied by a steamer.

After full consideration, and the best practical advice they could get, it was decided to be unwise to have steam for the peculiar service required of the missionary ship. In estimating for the new ship, tenders were got from eight or ten builders in England and Scotland, and one in Wales, of the highest standing. Messrs. Hall's was accepted as the lowest, and in looking to the figures, he felt satisfied the price was put down without reference to profit. (Loud cheers.) But though the ship had been built regardless of profit, they have finished her in a way far beyond their contract. (Cheers.) I can say many things in the ship, I am quite sure, are not in the specification, and I am equally sure that not one thing specified is not in the ship.

Mr. Welch, in conclusion, gave "The Surveyors." Mr. Bayley, in acknowledging, said, that as a practical man, he never saw a ship better finished, or better turned out of hand than the John Williams. (Cheers.)

Lord Kintore gave "The clergy of all denominations," which was very appropriately acknowledged by Dr. D. Brown. After a short address from the Rev. George Gill, the chairman gave "Dr. Ferguson, deputy-chairman of the London Missionary Society," which Dr. Ferguson acknowledged. The Rev. J. H. Wilson, in brief and expressive terms, gave "Messrs. Hall." (Great cheering.) The chairman gave his old

friend, "The Rev. J. H. Wilson," remarking upon his useful and philanthropic labours both here and in London. Mr. Wilson acknowledged, after which the Rev. Mr. Kennedy pronounced the benediction, and the meeting broke up.

CONGREGATIONAL UNION MEETINGS.

IRISH CONGREGATIONAL UNION.—The autumnal meetings of the Irish Congregational Union were held in Belfast, on Monday, the 18th ult., and two following days. On Monday evening the first public service was held in the Donegal-street Chapel, at half-past seven. The Rev. B. Sewell offered prayer, and introduced the Rev. James Bain, of Straid, as chairman of the Union. He bore testimony to Mr. Bain's worth and devotedness as a pastor, and the success of his labours at Straid. Mr. Bain then proceeded to deliver his opening address, which was listened to with interest by an attentive audience. The following brethren were cordially received as new members of the Union:—Rev. J. B. Wylie, Kingstown; John White, Belfast; and William Graham, Carrickfergus. The secretary introduced the Rev. William Tarbotton, of London, as the delegate from the Congregational Union of England and Wales. Mr. Tarbotton assured the brethren of the sincere affection and sympathy of the Congregational Union of England and Wales, and their great desire to assist the brethren on this side the channel in their evangelistic effort. He urged the importance of Congregationalists on each side of the water understanding and having full confidence in each other; and if obstacles existed to interfere with harmonious co-operation, they did not arise from the brethren in England. A statement was made by the Rev. Robert Sewall in reference to the *Irish Congregational Magazine*, from which it appeared that the magazine last year paid its way, and this year it was hoped there would be no deficiency. Several gentlemen testified to the increasing adaptation of and interest they felt in the magazine, and certain things were suggested to make it more effective as the organ of the denomination in Ireland. A vote of thanks was accorded to Mr. Sewall as the efficient editor of the magazine, with a request that he would continue his services. The members of the Union met again at half-past seven on Tuesday evening, in the Donegal-street Chapel, for the purpose of conducting the recognition services in connection with the settlement of the Rev. John White, as pastor of the church. The Rev. J. B. Wylie, of Kingstown, opened the service. The Rev. B. Sewell stated and defended the principles of Congregationalism. The Rev. Noble Sheppard requested Mr. White to state his views in reference to doctrine and church polity, and his reasons for accepting the pastorate of the church in Donegal-street, which he did accordingly. The Rev. W. Tarbotton, of London, invoked the Divine blessing on the union between pastor and people. Dr. Urwick, who has attained to the fiftieth year of his ministry, then proceeded to deliver "the charge" to the new pastor. On the next morning the report of a sub-committee was presented, and the following resolution unanimously adopted. Moved by the Rev. J. B. Wylie, seconded by Mr. H. Hodgkinson:—

Inasmuch as recent changes in the constitution and management of the Irish Evangelical Society and Congregational Home Mission have been made the occasion of raising prejudice against it, and of increasing its difficulties—Resolved, that we, the members of the Irish Congregational Union, very cordially recognise the valuable services which that society has rendered to evangelistic labour, and to the dissemination of our Congregational principles in Ireland; that we hereby present our hearty thanks to the British Christians who have long stood by and supported the society; that, as there are wide fields of usefulness open to us in various parts of Ireland, which through want of means we cannot occupy, we earnestly entreat all the old friends of this society to continue to it their liberal support and cordial sympathy; and that we sincerely desire its prosperity in its noble aims and arduous work.

The subject of the Provident Fund for Aged and Infirm Ministers, and for Widows and Orphans of Ministers, was then taken up. The secretary made a statement as to what had already been done, and it was moved by the Rev. John White, and seconded by the Rev. B. Sewell, and resolved—

That 4,000*l.* at least should be raised as a basis for the Ministers' Provident Fund, and that deputations be appointed to visit the churches as soon as possible, to lay the matter before them, to enlist their sympathies and co-operation.

After other formal business, the Rev. John Kydd, of Coleraine, was appointed delegate to the autumnal meeting of the Congregational Union of England and Wales, to be held in Bristol. A paper was read by the Rev. J. W. Johnston on the necessity and use of the Congregational Union. A lengthened discussion ensued, in which Messrs. Tarbotton, Sewell, Kelso, Rodgers, Stirling, Willis, and others, took part, when, on the motion of the Rev. B. Sewell, seconded by the Rev. Wm. Graham, the best thanks of the meeting were presented to Mr. Johnston for his valuable paper. A long and interesting conversation took place on the state of religion, and modes of usefulness to be adopted to evangelise the districts around our churches. Fields of usefulness are opening up in all directions, especially in Ulster. Many encouraging facts were alluded to, and plans of operation were suggested. The importance of having young men trained for the ministry at home, instead of sending them to the English colleges, which often resulted in the young men settling in England, was strongly felt and urged by many of the brethren. The Rev. John Kydd was appointed chairman of the Union for 1866. The interesting services in connection with the Union were brought to a close on Wednesday evening by a *soirée*, held in the lecture-

room of Donegal-street Church. The large room, which was tastefully decorated, was completely filled. The Rev. John White presided.

HANTS CONGREGATIONAL UNION.—The annual meetings of this body was held last week, in connection with the church assembling at the Congregational Chapel, Andover. On the evening of Tuesday a public meeting was held in East-street Chapel, on behalf of the Hants Sunday School Union. It was ably presided over by Mr. Wakefield, superintendent of the Independent Sunday School. The Rev. G. Gregg, of Southampton, offered prayer. Mr. F. J. Trippe, one of the secretaries of the Union, read an abridgement of the interesting report presented in April last, at Newport, Isle of Wight. Mr. W. G. Lankester announced that the committee of the Union offered two prizes, of three and two guineas' worth of books, for the two best essays from the pens of teachers in the schools of the Union, on the following subject:—"The intellectual and spiritual conditions essential to successful Sabbath-school teaching." These essays to be publicly read at the spring meeting of the Union in 1866, at Fareham. A set of diagrams on "coal-mining" was also announced to be added to the large collection of diagrams possessed by the Union, for loan to its schools. The Rev. George J. Proctor, of Newport, then read a paper on "The physical conditions essential to effective teaching in our Sunday-schools." A discussion of considerable interest took place upon this subject, in which Mr. S. B. Fryer, Mr. G. Dowman, and the Rev. S. March, B.A., of Southampton; Rev. S. Dodge, of Odiham; Rev. S. Knell, of Throop; Rev. N. Glass, of Basingstoke; Rev. W. M. Paull, of Romsey, and others, took part. A cordial vote of thanks was awarded to Mr. Proctor for his excellent paper, together with a request that he would permit its publication. The meeting was concluded with singing and prayer, the Rev. G. Yonge, of East Cowes, offering the latter. On Wednesday morning the business meeting of the County Union was constituted under the presidency of the Rev. William McOwan, pastor of the church at Andover. About sixty ministers and lay delegates were present. After devotional exercises, conducted by the Revs. W. M. Paull, F. M. Holmes, and H. H. Carlisle, B.A., the Rev. J. Woodwork, of Christchurch, the general secretary, read the minutes of the previous meeting, as also an elaborate and most interesting report for the past year, which was ordered to be printed. Grants were voted to ten small churches, and for the support of evangelists. The next business was the arrangement of a new series of evangelistic operations in the county. This undertaking originated with the liberal offer made by S. Morley, Esq., M.P., that he would give 50*l.* per annum, for three years, if the County Union would supply 450*l.* per annum for the same time. The treasurer having reported this money as in his hands, a selection of centres for evangelistic effort was made, and a committee was appointed to still further extend the new movement. The Rev. H. H. Carlisle then submitted a resolution, affecting the future management of the business and other operations of the Union. He stated his earnest desire, in common with many of his brethren, for a greater bond of fraternal feeling and spiritual intercourse in their meetings, and expressed his opinion that this might be largely promoted by the delivery, at each half-yearly meeting, of an address from the chairman for the time being, at the opening of the business session. After an interesting discussion, the proposal was adopted. A draft of amended rules was next considered, and ordered to be printed, to enable the next half-yearly meeting to decide upon some new features in the working of the Union. The session closed, having sat nearly six hours, by singing the doxology. A dinner was provided by the friends at Andover, at the Star and Garter Hotel. In the evening a public meeting was held in the chapel, on behalf of country missions, and was ably addressed by the Revs. Thomas Adkins, of Southampton; John Woodwork, of Christchurch; W. H. Fuller, of Winchester; J. Fletcher, of Christchurch; and N. Hurry, of Bournemouth.

NEW COLLEGE.

On Friday, the 29th ult., at the opening of a new session the annual *soirée* was held. Tea and coffee were provided in the students' common-room at six o'clock, after which the numerous visitors had an opportunity of seeing the various objects of interest in the college. The museum, the laboratories in the tower, and the council-room with its pictures of eminent Nonconformist divines, proved as usual the chief centres of attraction. After this the company assembled in the library, and the chair was taken by the Rev. Thomas Binney; Dr. Halley, the Principal, who always gives so much life to these meetings, being absent in consequence of his recent domestic affliction. Amongst those present were the following ministers—the Revs. T. Binney, John Stoughton, Dr. Vaughan, T. W. Aveling, J. Mark Wilks, C. Duke, M.A., E. Mannering, John Guthrie, M.A., John Matheson, M.A., W. M. Statham, R. Macbeth, T. Fison, B.A., &c. There were also present an unusually large number of deacons from the various metropolitan churches, amongst whom we noticed Messrs. Frederick Fitch, W. H. Warton, F. Edgcombe Parson, H. Rutt, Howard Reed, and T. C. Turberville. After a few introductory remarks by the chairman, a hymn was sung, and prayer was then offered by the Rev. John Matheson, M.A., minister of the Presbyterian Church, Hampstead. Dr. W. Smith, the distinguished Professor of Classics, then delivered a lecture on Egyptology. The subject, though somewhat abstruse, was listened to attentively, and

frequently applauded, especially where the lecturer ironically exposed the pretensions of Egyptologists, and the attempts of modern sceptics to overthrow the chronology of the Bible. At the close of the lecture the Rev. Dr. Vaughan proposed a vote of thanks to Dr. Smith, and spoke with great warmth on the sublimity of the Gospel. The Rev. John Guthrie, M.A., having seconded the vote of thanks, Dr. Smith bowed his acknowledgments.

It will give great satisfaction to the subscribers and friends of the college to know that this, the foremost of Nonconformist educational institutions, was never reopened at the close of a vacation under such favourable auspices. The responsible positions which many of the students have already taken as pastors of large churches,—the fact that there are now fifty-two theological students on the books of the college, several of whom we understand give promise of considerable preaching ability,—and above all the deep tone of spirituality which we are thankful to hear pervades the mass of the student, and manifests itself in the large attendance at their own voluntary prayer-meetings—all these will be causes of great satisfaction to the friends of Nonconformity. And as the college is so largely dependent upon the liberality of the churches, we cannot but express a hope that the facts just mentioned may not be unappreciated by them, but that during the present session they may give that pecuniary aid of which this institution is in every way so worthy.

ECCLESIASTICAL AFFAIRS IN AMERICA.

(From the Times Correspondent.)

The Missouri clergymen who refuse to take the test oath imposed by the new State Constitution, have conquered the State Government. The Governor announces his inability to enforce the law, and says he will call upon the Legislature at its coming session to give him power to punish the refractory clergymen. In nearly all the pulpits of the State the clergy hurl defiance at the Government, and continue to preach in spite of the law. It is extremely doubtful if the approaching Legislature will do anything to enforce the oath-taking, as a majority are opposed to it, and we will have a remarkable state of affairs in Missouri. A part of the organic law under which the State exists will be treated as a nullity, because the people are opposed to it.

The efforts for the reunion of the divided American Churches do not progress very satisfactorily. The Kentucky Methodists have resolved that they do not wish to reunite with the Northern branch of the Church, and in the North the Churches are not a whit behindhand in expressing their denunciations of the South. The Old School Presbyterian General Assembly, recently held at Pittsburg, Pennsylvania, say that the members of the Southern Church "must properly acknowledge and repudiate their errors"; while the New School Assembly at Brooklyn say "they must give satisfactory evidence that they have repented of their sins"—said sins being slavery and rebellion. The Northern Methodists and Baptists are equally strong in their requirements. All this is very unfortunate, but it cannot be helped.

Bishop Meade, of Virginia, in his address to the Episcopal Convention of the State now in session at Richmond, has strongly urged reunion with the Northern wing of the Church. The committee appointed to consider the portion of the address referring to this matter presented a report, which was almost unanimously adopted by the Convention, commending the conciliatory and fraternal course proposed, and referring the subject to the next General Council.

CHURCH-RATES AT DORKING.—For the first time during the last eleven years, a Church-rate has just been made at Dorking, without opposition. Since 1861, there has been no attempt to enforce the impost, and its opponents have annually contented themselves by moving amendments at the vestry, and then retiring from the meeting. The rate having now virtually become a voluntary contribution, and a conciliatory spirit being evinced by the churchwarden, it has not been deemed advisable to continue even a modified opposition. This pacific policy, however, will only be contemporaneous with an abstinence from enforcing the rate, as were this abandoned, a strenuous opposition to the impost would be immediately renewed.

FATHER IGNATIUS is much better, and is able to take exercise on the beach at Margate. His medical adviser, it is said, would not allow him to return to Norwich until after the Congress, as the excitement would have been too much for him in his present weak state.

ANOTHER RAID FOR THE BENEFIT OF THE EDINBURGH CLEMGY was made on Friday. The sufferers were mostly of the poorer class, and, taking advantage of that circumstance, the conduct of the raiders was characterised by very great want of courtesy.—*Caledonian Mercury.*

DR. NEWMAN AND DR. PUSEY.—A local paper says that Dr. Newman has been staying on a visit at the residence of Sir J. Simon, M.P. Dr. Pusey had been asked to meet him, and, after a separation of twenty years, the two divines have been reconciled to one another.

THE REV. DR. HANNA AND HIS RUMOURED RETURN TO THE SCOTCH ESTABLISHMENT.—In a published letter Dr. Hanna says,—"You have my full authority for contradicting the rumour alluded to in the *Dundee Advertiser*. I have no intention, and never had any, of leaving the Free Church, and seek-

ing entrance into the Established or any other Church."

FREE AND OPEN WORSHIP IN PARISH CHURCHES.—The Rev. Charles John Vaughan, D.D., vicar of Doncaster, has appealed to his congregation to throw open the parish church of that town for free and open worship; and he has issued a long and forcible address upon the point to his parishioners.

ENFORCING EASTER DUES.—At the Preston Police-court on Thursday, forty-seven persons were summoned for 6*d.*, the amount levied upon them for Easter-dues. Nineteen of those summoned paid the charge before going into court. For the remainder Mr. Bennett, barrister, of London, appeared, having been engaged by the Preston Anti-Easter Due Association. Evidence was given of the refusal to pay. Mr. Bennett contended that there was no case made out, and that the magistrates had no jurisdiction. The authority of the magistrates in these questions was founded solely upon the 7th and 8th William III. chap. 6. That Act gave them power to make orders for the payment of small tithes, but not for Easter dues. The magistrates were of opinion that they had jurisdiction, and made an order for payment of the demand and costs. Similar orders were made in all the other cases but two, in which there was some informality in making the demand. Mr. Bennett announced that he should have all the cases removed by *certiorari* to the Court of Queen's Bench, for the purpose of having them quashed.

THE DISSENTERS OF BRECKNOCK AND THE REPRESENTATION OF THE BOROUGH.—The Earl of Brecknock declared himself a candidate for the vacancy for this borough, caused by the death of Colonel Lloyd Watkins, the Liberal member lately elected. In his published address his lordship declared himself to be in favour of an equitable settlement of the Church-rate question. This statement of opinion being deemed unsatisfactory, a meeting of the Dissenters of the borough was held, at which it was resolved to withhold support from any candidate who would not vote for the total abolition of Church-rates. Though it was given out by his lordship's friends that he would vote against the impost if no satisfactory compromise were agreed to by Parliament, the explanation was not held to be satisfactory by the sturdy Nonconformists of the district. Eventually a deputation waited upon the noble lord, who finally engaged to support a bill for the total and immediate abolition of Church-rates. It is said that a Conservative candidate will be brought forward, but there is no chance of successful opposition now that the Liberal party is entirely united in support of the Earl of Brecknock. The election cannot take place before the new Parliament assembles.

THE CHURCH AND THE NONCONFORMISTS.—A meeting of the Staplehurst Agricultural Association was held on Wednesday, when the chairman (the Rev. Mr. Crick, the rector of Staplehurst) having proposed the health of the Archbishop and clergy of the diocese, Mr. William Jull rose to protest against the toast. He said that but for the speech which the chairman made last year in responding to this toast, he should not have made a single remark on the present occasion. Last year the chairman said that the objects sought to be attained by the Church and other ministers were hostile. Now year by year previously, they had had that toast, and they were satisfied so long as they might even by implication include Dissenting ministers. But as last year the response to the toast was so put that none could be included but the clergy of the Church of England, he felt it his duty to enter his protest. They did not meet there as an association of the Church of England. There were a great many good men in that Church: Mr. Jull greatly honoured them; but their meetings were those of an agricultural society. They were divided in politics and in religion, and it was hard that they should be exposed to the pain, the difficulty, the compulsion, to interfere with the harmony of the meeting by making a protest against an exclusive toast. He willingly accorded all praise to the clergy so far as they deserved it; but let them have ministers of all denominations—ministers who were doing a great work, equal in respectability and character, and would be in education, if the seats of learning were thrown open to them. He admitted that they did not hold such a position in life, but they did not have the emolument of the Church. He had no doubt the archbishop was an excellent man, and that many of the clergy were good men, but he was sure that, taken as a body, the clergy of the present day were fast tending towards Rome. The chairman felt that after what had been said he had better give the toast without comment, and he did so with regard to all the toasts. The committee explained that it was mooted at their meeting to leave the clergy toast out, but they were unable to do so, and this was the result. Mr. Jull explained that he protested on principle, and to show that he bore the chairman no ill will, he joined heartily in drinking that gentleman's health when it was proposed.

MR. WALTER MONTGOMERY AND THE DISSENTERS.—A new theatre was opened at Nottingham a fortnight ago, and in the opening address Mr. Walter Montgomery said:—"Recognised as our profession is by the highest in the land, we have little to fear from the clouded intellects and narrow prejudices of a limited few, but even they shall be convinced (if they will come amongst us) that there is nothing inconsistent in the following our profession and wearing 'the light yoke of that Lord of love who stilled the rolling wave of Galilee.'" The Rev. J. A. Baxter, minister of one of the Independent chapels in the town, animadverted so strongly on these words in a sermon on the following Sunday

that Mr. Walter Montgomery addressed to him, through the press, a letter stating that he hoped the rev. gentleman would make full reparation for the injury he had endeavoured to do him in the same place wherein he was pleased to make such a serious and terrible assertion, namely, "that his (Mr. Montgomery's) address was immoral and blasphemous," adding that, failing this, the rev. gentleman might rest assured that the matter would be ventilated elsewhere. To this Mr. Baxter answered—"To connect the theatrical profession with the 'wearing of the light yoke of that Lord of love,' &c., 'I boldly stated that it savoured of blasphemy,'" and added that he had no apology to offer. Mr. Walter Montgomery, in replying to this letter, characterised the rev. gentleman's reply as lame and impotent. His letter gives his antagonist a reason for thus introducing such a serious topic at such a time. "It is (says Mr. M.) briefly thus:—On the Sabbath previous to the opening of the new theatre I had listened with horror and indignation to a discourse from the pulpit, in which the professors, patrons, and general supporters of our gentle art were condemned to the most terrible eternity. I could not believe that any man could be found in the present century who would deliberately inflame a congregation with the most vindictive passions, turning the holy house of prayer into a bear-garden resounding with responsive howls at every fresh denunciation. A heavy responsibility rests upon such preaching. It would not have surprised me to have seen my beautiful theatre in flames at the hand of some excited fanatic an hour after that fiery attack." Here the matter rests at present.

Correspondence.

THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

SIR,—Will you oblige me by inserting the following corrections of the report of a speech I delivered at Bridport, which you copied in last week's *Nonconformist*? It is not the Established, but the Presbyterian, Church in Ireland which receives the *Regium Donum*. I did not say that the Baptists have bishops in America. I spoke of a law of Massachusetts requiring persons to contribute to the support of some church, whichever they might choose, as a thing of the past. The Voluntary system has for some time flourished there.

Yours respectfully,

R. L. CARPENTER.

Bridport, Oct. 9.

VOTES OF DISSENTING MINISTERS.

To the Editor of the Nonconformist.

DEAR SIR,—On reading your valuable paper of last Wednesday, I regretted to find that, in order to establish the right of Dissenting ministers to vote as such at elections, the necessity exists that they should hold their ministerial trust for life, not being removable by any power on earth (I quote from the report); and, further, that the trust-deeds declare this firm hold on their chapels to be actually theirs.

Now, I must maintain that this arrangement is to my mind a flagrant violation of the law of Christ; and trust-deeds giving such a tenure are a deprivation of the liberty of the Church, and exhibit what an evil these trust-deeds are. Even in the State-established Church, a parson can be—it is true at great expense—deprived of his living.

It is just that a Free-Church minister should vote; but not as a minister, but as a man. It may flatter the vanity of the Free-Church minister that his vote is a parson's—i.e., preaching at a chapel—should be deemed politically equivalent to the Church of England parson's freehold; but I feel quite certain that to effect this the trust-deed makers have violated the first principles of religious freedom.

Let the Free-Church minister claim the extension of the suffrage, so that he may get the right of voting as a man; but not as a fixture, not to be irremovable by those even who brought him in.

To my mind this state of things is indeed sad. With best wishes,

Sincerely yours,

JOHN EPPS.

Oct. 7, 1865.

NONCONFORMIST CHURCHES.

To the Editor of the Nonconformist.

DEAR SIR,—It was with much concern that I as reported in your last number the remarks speaker at St. Clement's Chapel, at Norwich, 20th ultimo, and that concern is increased by perusal thereof. The speaker expressed his opinion with the present position held by Nonconformity and suggests alterations which he thinks can improve that position. He says, "Many are coming, and would come, to the Lord's table and ceremonies now deemed essential were and that 'they wanted a larger charity in relation of men's lives'; also, 'that as long as not drawn into sin, he would leave to interpretation of the commands of Christ.'"

What forms and ceremonies are alluring but if the beginning of a divine life, on Christ's sacrifice, and, as the forsaking the vanities and follies, abstinence from the very appearance required in those who become churches, it appears to me the demarcation left between the (1 Thess. v. 22; Romans xii. 2).

The speaker also says that the Gospel is but a secondary thing of a Christian pastor, to accord with St. Paul's vi. 11. 2, and various other tenor of the New Testament of opinion that the want of the Gospel, and the important matter in pulpit among Nonconformist is preached!

that clash with scientific truths, and the Gospel under the Spirit's influence will ever be found the power of God unto salvation, and nothing else will renew the hearts of men.

If I have misunderstood the speaker on these vital points, I shall be most glad to be set right on the matter, And am, yours respectfully,

AN OBSERVER.

Nottingham, Oct. 2, 1865.

A POETICAL FRAGMENT.

To the Editor of the Nonconformist.

DEAR SIR,—Your article on "Cells" has prompted me to copy the accompanying for your pages. I cut it from an American paper in 1860, which said that forty years ago it appeared in our *Morning Chronicle*; fifty guineas reward was offered to discover the author. All that transpired was that the poem, in a fair, clerical hand, was found near a skeleton of remarkable symmetry of form, in the Museum of the Royal College of Surgeons, Lincoln's-Inn.

I aspire to befriend you in the dull season, and remain, with best wishes,

Yours truly,

HENRY MILLER.

54, Aubrey-street, Liverpool.

LINES ON A SKELETON.

Behold this ruin! 'Twas a skull,
Once of ethereal spirit full.
This narrow cell was life's retreat,
This space was thought's mysterious seat.
What beautiful visions filled this spot,
What dreams of pleasure long forgot;
Nor hope, nor love, nor joy, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But—start not at the dismal void—
If social love that eye employed;
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be for ever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue;
If falsehood's honey it disdained,
And where it could not praise, was chained.
If bold in Virtue's cause it spoke,
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it, whether bare or shod,
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Affliction's humble shed,
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned;
These feet with angel's wings shall vie,
And tread the palace of the sky.

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The State Department has requested all persons who have suffered losses by the rebels or their cruisers, or by raids, to send in claims to the Department, which will be presented to the British Government for settlement.

LATEST CONTINENTAL NEWS.

The King and Queen of Portugal, with the Infanta, arrived at Biarritz yesterday, and were received by the Emperor and Empress at the staircase of the Villa Eugenie. Their Majesties afterwards breakfasted together.

Rear-Admiral Baron von Wüllerstorff-Urbair, in assuming his functions as Minister of Commerce for Austria, addressed the staff of his Ministry in a speech laying particular stress on the necessity for unity of action. The Minister further said:—

It is necessary for Austria that all further commerce should be free and that labour should receive a better remuneration. All obstacles which oppose the free development of material interests ought therefore to be removed. The centre of our action does not lie in our offices alone; we must seek it in the world beyond.

The *Austrian Gazette* states that the conclusion of the new loan may now be regarded as an accomplished fact.

The authorities at Warsaw have received a notification that the state of siege in the kingdom of Poland is to conclude with the present year. They are therefore instructed to make out a scale of legal punishments for offences to be adjudicated by the police tribunals.

THE SOCIAL SCIENCE CONGRESS resumed its sittings at Sheffield yesterday. Edwin Chadwick, Esq., delivered an address on the "Department of Economy and Trade"; Mr. Hare read a paper on "The Franchise"; Mr. Tallack on "Capital Punishment"; and the Rev. Sella Martin on "Free v. Slave Labour." Mr. Tallack's paper attracted a large audience, including Professor Fawcett, M.P., Fred. Hill, Esq., Mr. Rawlinson, C.E., and Sir Mannoekjee Cursetjee (High Sheriff of Bombay, who is in favour of private executions). A discussion was to have followed, but the lateness of the hour prevented any of those present from offering their opinions on the subject.

THE EARL OF CLARENDON AND SIR E. B. LYTTON, BART., M.P., ON THE CATTLE PLAGUE.—The first anniversary of the West Herts Agricultural Society was celebrated on Monday by a public dinner in the Corn Exchange, Watford. The attendance was very large. The Earl of Essex presided, and there was a large attendance of peers and members of Parliament. The most noticeable speeches of the evening were delivered by the Earl of Clarendon and Sir E. B. Lytton. The Earl of Clarendon, after something like a satirical eulogy on the House of Lords, described and decried what the Government had done in respect to the cattle plague. Sir E. B. Lytton thanked the noble lord for his statement, but still clung to his opinion that there may be a better way of treating the disease than by slaughtering all the animals affected with it. He advised the farmers to support the cattle insurance associations.

MARK-LANE—THIS DAY.

The arrivals of home-grown wheat fresh up to our market to-day were very moderate. Both for red and white qualities trade ruled inactive, at Monday's currency. The transaction, in a great measure, confined to good and fine rates. With foreign wheat the market was made was dull for all qualities, yet very prices as compared with Monday. off slowly, at late rates. very moderate—April and, and prices stands. day.

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The Nonconformist.

(WEDNESDAY, OCTOBER 11, 1865.)

SUMMARY.

THE members of the Cattle Plague Commission have been appointed by the Government, and have lost no time in commencing their inquiries into the origin and nature of the deadly disease which is decimating our herds, and into the best means of staying its ravages. There are signs that the murrain is becoming more amenable to specific treatment, and that both preventive measures and means of cure may be discovered, that will eventually check its progress and prevent that indiscriminate slaughter of infected animals, which is the sole means of dealing with the epidemic as yet devised by the combined wisdom of orthodox practitioners. Probably the change in the weather which has set in will prove more effectual to that end than the experiments and crude theories of cattle doctors. "There is not a single instance in the history of the world," remarked Sir Bulwer Lytton, in his sensible speech at Watford, on Monday, "of any epidemic attacking either men or animals in which every man or every animal so attacked has perished. It is very clear, therefore, that the disease is not in itself incurable; and when a man tells us that as soon as the disease breaks out in the earliest stage, there is no remedy but slaughter, all I can say is that he tells us something which is against the universal experience of history, and, as I believe, against the laws of nature."

All that is now heard of Fenianism is the continued arrest of its obscure dupes in various parts of Ireland, which is being carried into effect with over-zealous activity by the Dublin executive. With the exception of a vague feeling of unrest, the country remains profoundly tranquil, but it is quite possible that the great vigour of the Irish police is magnifying the importance of the Fenian movement, as it is certainly proving injurious to trade. In America, Fenianism appears to be collapsing. There may be 200,000 enrolled members of the Brotherhood across the Atlantic, but the news of the arrest of their fellow-conspirators in Ireland has astonished without rousing them to action. "In a few quarters," one report, "there is some grumbling; but the general thing the American Fenians, not vigorous opposition, are silent. If soon do something more than sympathy with Ireland, people med in the opinion always help will be given for no leading movement."

Florence will now have to come to some common understanding for the protection of the frontier, which will necessitate the informal recognition of the King of Italy by the Pope. It would seem that the late announcement in the *Moniteur* has produced so great an effect throughout Italy that the clerical party have been paralysed in their electoral action, and the Government greatly assisted in their efforts to obtain a majority in the new Parliament.

President Johnson has given a new and important exposition of the external policy of the reconstructed Union in his reply to the address of the Brazilian Minister. "Instead," he said, "of weakening new American States, we wish to strengthen them by reposing in them a generous confidence, rather than indulge jealousies of their prosperity or a querulous disposition regarding the manner in which their Governments are administered,"—language which points to the eventual recognition of the Mexican empire, should Maximilian be able to consolidate his authority; and which certainly abandons in effect the Monroe principle. Mr. Johnson, also, pointed out that "absolute, self-sustaining independence and perfect political equality" was the only basis on which nations could "continue to exist" on the American continent—a broad hint to Brazil as to the course she should pursue in respect to slavery.

It is gratifying to find that the commander of the British war steamer *Devastation*, lying at Acapulco, has anticipated official orders by starting in pursuit of the *Shenandoah*, the Confederate privateer, which was by the last accounts still engaged in destroying Federal whaling vessels. The incident, says the *Times* correspondent, has "produced a kindly feeling in America towards England. American abuse will be rapidly dissipated by these little kindnesses."

THE CHANGE OF WEATHER.

It has come at last. Even that which we most prize may by too great continuity become monotonous, and so far distasteful as to make change agreeable. Well, change has come. The sky is no longer unclouded. The atmosphere has parted with much of its unseasonable heat. Rain has fallen in considerable quantities. Holiday-makers are beginning to turn their faces homewards. People's thoughts have veered round from the point of pleasure towards that of business; and, probably, in a week or two hence, the world will be in harness again. We are grateful for the sunshiny past; but not the less cordially do we welcome the breezier future.

The change has come at last—not too soon, we venture to believe. How far its influence will extend, we will not presume to anticipate. We know so little of the laws which govern life in any of its forms, that we should be sure to make a sad mess of it, if the regulation of the seasons were subject to our control. We should in such case be more out of our element, if that were possible, than are the veterinary professors in dealing with the cattle plague. Yet, we may perhaps reasonably anticipate, from the stir in the atmosphere, and from the cleansing efficacy of a heavy down-pour of rain, to say nothing of visible electrical agency, some beneficial effect upon the prevalent tendency towards disease. If, as is not unlikely, the meteorological change is followed by a sensible amelioration of the complaints now affecting some of the lower tribes of the animal world—if, for example, the murrain which was supposed to have come over to England from Revel, were to declare itself amenable to weather influences, and were to retreat before an overcast sky, and an approaching winter, more precipitately than it has done before the pole-axe of the slaughterman, there will probably be a sudden revolution of opinion as to its origin and birth-place, its character and its true home. The newly-appointed Commission will review the whole subject from a more commanding stand-point, and we shall very likely be favoured with a most satisfactory Report; the only drawback on the value of which will be that it will come to us as a bridal dress after the wedding day, to be put by most carefully, but not unnatural regret that it did not reach us until after it had ceased to be

it is said, does not account for it. It is due—that is, the sudden leap of discount to a high level, is due—almost exclusively to home demands. The writer of the *Times* City article traces that demand in part to the large expenditure of the country upon pleasure during the last three months, and in part to the activity and the marvellous expansion of trade. On the first supposition, one may be justified in inferring that there is some connection between the Meteorological Department of the Board of Trade and the Bank parlour in Threadneedle-street; for, unquestionably the extraordinary protraction of the summer encouraged pleasure-taking to an unprecedented extent, and, it will not surprise us if some economical seer should maintain that the present swing of the pendulum towards business is in the same ratio of force as it has been of late towards recreation. We decline discussing so abstruse a question. Nevertheless, it may be permitted us to express our joy at the elastic force exhibited by the trade and commerce of the country, and our sincere hope that it will be able to bear the sudden pressure put upon it by the capitalists, in which case we shall probably have a more cheerful winter than has been generally anticipated. But what if even healthy business will not bear so rough a turn of the monetary screw? Who will be responsible for the crash? the change in the weather, or the change in policy of the Bank of England directors?

We have come lately to be a little sceptical of the favourable moral influence of long spells of brilliant weather. Possibly it is owing to their infrequency to the British Isles, that when they do come they unsettle to so large an extent our sobriety of habit. Be this as it may, we fancy we have perceived this summer more evidence, both in quantity and in varieties of kind, of a relaxation of what we may call old English fibre and tone, than we remember to have noticed at any former period. We have no desire to become cynical censors of the age, more especially as we are conscious of having ourselves felt something of the influence which we think to be deplored. But either we are misled by our own imagination, or there have appeared during the last three or four months, indications of that effeminacy and fastidiousness of taste which is usually generated by excessive wealth and luxury, and of a decay of that seriousness and solidity of temper or temperament which used to be characteristic of us as a people. It is due, if it really be a fact, in part, at least, to more than an ordinary share of brilliant, and, we may add, dissipating weather. How much we owe to climatic influence upon character it would be a difficult problem to solve—but we more than half suspect that the sturdy manliness of John Bull would melt away under perpetual Italian skies.

We wonder whether the change of weather will bring with it a revival of political life. There are no signs of it as yet, but it would seem to be impossible that the present lull should last much longer. We have an aged Premier and a new Parliament. With the former will pass away the disposition of political parties to acquiesce in the *status quo*—with the meeting of the latter will come many new discussions, new motives, new strifes, and new issues. The universal hush may soon be succeeded by a stormy period of political passion. Nothing seems more likely when one takes into account the all-pervading law of reaction—nothing more unlikely when regard is exclusively paid to what is immediately before us. However, it will come, as a matter of course, in its appointed time—and whether the public will welcome the change or accept it with a shrug of impatience, journalism, at any rate, will see reason to rejoice in and bless it.

REPENTANT SOUTH CAROLINA.

THE course of public events in the United States since the first outbreak of the civil war has almost uniformly baffled the confident expectations of those who have judged of it by ordinary rules. Nothing has turned up in accordance with predictions—everything has happened precisely as it was held to be impossible that it should happen. Perhaps, however, this marvellous contrast between events and anticipations has been exhibited in the most marked manner in respect of the conduct of the Southern States after the defeat and surrender of their armed forces. That they would generally acquiesce in the new and humiliating state of things which followed as the logical consequence of Northern victory, was a conclusion the most unlikely that the imagination could conceive. Nevertheless, almost every mail from the West brings us additional evidence that the Southern people unreservedly accept the verdict which has resulted from their appeal to the sword, and that they are everywhere preparing to adapt their institutions, laws, habits, and

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pursuits, to the régime which not long since they declared to be absolutely, and under any circumstances, intolerable.

The City of Boston mail steamer, which arrived off Crookhaven in the course of yesterday, brings information which will sound strangely enough in pro-Southern ears, and which will take by surprise most of the most ardent partisans of the North. It appears then that South Carolina has, in Convention assembled, actually repealed her Secession Ordinance, abolished slavery, given the election of Governor and Presidential elections to the people, unanimously endorsed the administration, and directed a commission to submit a code to the Legislature for the protection of the negroes. The resolutions passed by the Convention are as startling as they are significant. They affirmed that the people of the State having been defeated by political majorities as well as by the sword, it was not wise to continue the contest, and that therefore the Union was the paramount consideration which should govern them—that the sovereignty resides in the people, the Federal Government being its authorised representative within the constitution—that the late war arose from apprehension, on the part of the weaker section, of future oppression, and in a belief in the constitutional right of Secession—the war, therefore, not having been strictly in the nature of a rebellion, they suggest to the President the propriety of not enforcing the penalties legally affixed to rebellion.

The part which South Carolina has played in American politics gives peculiar emphasis and force to these resolutions. For many years preceding the final struggle, she was the foremost, the most imperious, and the most fiery of the Southern States. It was her Senator who cudgelled Mr. Charles Sumner, the Chairman of the Committee of Foreign Relations, within an inch of his life for his anti-slavery speeches, and whom she elected to the seat he had vacated with an approach to ferocious enthusiasm. It was she, who on the election of Mr. Lincoln to the Presidential chair, rushed first into Secession, dragging after her several more or less reluctant and hesitating sister States. It was she who fired the first cannon at Fort Sumpter, thereby precipitating a war which has covered the South with devastation and blood. Foremost in all violent counsels, and breathing contemptuous defiance against the Government which she could no longer control, she ever had her hand upon the hilt of her sword, and threatened to draw it upon any who presumed to cross her passionate will. She may be said to have rocked the cradle of slavery. She loved it with an intensity of devotion almost inconceivable, perhaps far less for its own sake, than for the sake of irritating by means of it Northern Abolitionists. She exalted it into a religious doctrine, and bore it to the very footstool of the Almighty throne as if to exact from heaven a sign of favour towards it. Of all the rebellious States, it was supposed, South Carolina would be the last to submit to the fate she had been so forward to provoke—of all declarations of submission, her's would be the most manifestly grudging and unsatisfactory. And yet the very opposite is the fact. Repentant South Carolina frankly, even humbly, accepts her position, and, having spent her bad blood, like the demoniac cutting himself, among the tombs, comes to her right mind, and quietly suits her bearing to her altered circumstances.

We commend the wisdom of her resolution. We hope, we almost believe, it to be sincere. We suspect that much of her former violence was really due to the uneasiness of her conscience, and that she exalted into an idol that which she was afraid she might be taught to despise. It is astonishing how completely the religious theory of the "peculiar domestic institution" has been suffered to drop out of sight—proving how entirely it was born of the passions, and how little it had in it of intellectual conviction or conscientious faith. South Carolina never really believed in it as divinely sanctioned, or she would never have held it at the disposal of the majority, whether expressed by the Constitutional vote or by the sword. She probably sees her folly in her punishment, and will, we hope, deeply loathe the monster by whom she was betrayed into crime and ruin. As she has disused her swagger, and speaks in the language of reason, we would fain trust that she has seen the error of her ways, and in heart as well as in profession, renounced it for ever. It is the best amendment she can make for her former career, and will win her more friends than that raised up against her enemies. We must say that the outcome of South Carolina Convention sanctions the presumption that President Johnson's policy of reconstruction is founded upon an intimate knowledge of the people with whom he is called to deal, and if by generosity he can bring the Southern States into hearty reconciliation with

the North, on the basis of negro emancipation, none can reasonably regret that he has not been more exacting and severe.

SOCIAL SCIENCE.

"It never rains, but it pours." The newspaper famine, which has prevailed with more than ordinary severity during the vacation season, has been followed by such a flood of intelligence that the purveyors of news are, for this week at least, quite overwhelmed. By an unhappy conjunction the Church Congress and the Social Science Congress have been sitting at the same time; and the public attention which might be concentrated upon one of these autumnal Parliaments, is distracted by the multitude of important, but diverse and somewhat recondite problems cast before it so suddenly for consideration. After a long period of relaxation and listlessness, even thoughtful men are as little disposed to examine anew the principles which underlie society, and the means by which the world may be made more religious or socially reformed, as is the schoolboy to sit down seriously to a problem of Euclid at the close of his holidays.

But Lord Brougham, though verging upon ninety years of age, returns to his annual task with sympathies unimpaired, if with diminished vigour, and the venerable President of the Social Science Congress was well entitled to the eulogium of Earl Fitzwilliam as a man whose life is still as earnestly devoted to public work as it was half-a-century ago. His lordship's opening speech, though discursive as usual—and a good deal more—was an interesting review of the whole ground occupied by the Congress. We are all agreed to accept generally his conclusions on the value of education, law reform, co-operation, female employment, the importance of sanitary laws, the cheapening of knowledge, and the extension of civil and religious liberty, but with perhaps too little thought for the energy, devotion, and perseverance, which have been expended for many a long year by himself and other pioneers of social reform in bringing society up to the level of their convictions and intelligence. The mere holding of these Congresses is an index of advanced state of the public feeling in relation to questions which only remotely concern our selfishness while they intensify our sense of mutual responsibility; and perhaps the meeting at Sheffield has been the means of adding to the common stock more of the matured thoughts and ripened experience of social reformers than any preceding Congress, as well as furnishing valuable material for future legislation.

Lord Brougham eloquently pointed to some of the indications of the increased intelligence, forethought, and social elevation of the industrial classes. He could speak of the immense demand for cheap literature; of the wide extension of working men's clubs; of the gratifying increase of the co-operation movement, which now embraces more than five hundred societies scattered over the country, doing business at the rate of millions per annum; and of the popularity of the Post Office Savings Banks, with their deposits at the present time of nearly six millions, in sums mostly under three pounds. But the light thrown upon the destructive trade habits of the town in which they were assembled, and the ignorance, degradation, and misery of large masses of the Sheffield operatives, was one of many revelations as to the magnitude of the reforms that still need to be effected in the specialities of industrial life, and in the habits of the population. Less prone to adopt resolutions than formerly, the Congress wisely passed a unanimous recommendation that Government should bring in a measure for protecting children engaged in the injurious trades of the district. No doubt the use of machinery would greatly tend in time to mitigate some of these evils; but, as Mr. Hughes, M.P., with a rare courage, stated in the face of several thousands of Sheffield workpeople, it is the operatives who resist improved modes of manufacturing ironware, though the terrorism exercised by workmen over the masters is now more rarely used than formerly.

There has been the usual plentiful supply of papers on every phase of the Educational question. Though the Commission on middle-class schools has not concluded its labours, we gather from the statements made at the Congress that the standard of education in a large number of these seminaries proves to be much higher than was supposed, and that a mass of most useful and curious evidence on the whole subject has already been collected. Miss Carpenter has once again enforced her favourite nostrum of State aid to ragged-schools, but in such a matter we prefer the conclusions of those practically engaged in this meritorious work, that Government interference—which means Govern-

ment control—would be most injurious to the efficiency of these irregular agencies for training into the paths of industry and religion our neglected children. Much has been heard of late years at missionary meetings of the revolution in opinion that is taking place among the natives of India. At Sheffield an independent and unimpeachable witness came forward emphatically to confirm the reports of our missionaries. Sir Mannoockjee Cursetjee bore striking testimony to the progress of education among the Hindoos, and to the prevalence of a belief among enlightened natives that the only way to promote the improvement of the native population, morally, intellectually, and politically, was by advancing education, male and female, in every legitimate manner. "He was not," he said, "a Christian himself, but the more men's minds were enlightened and the more they saw of life, the better, he believed, they would be able to judge for themselves on this subject. If any of the natives thoroughly believed that Christianity was for their good, it was far better that they should declare their conversion openly than that they should remain hypocrites, thinking one thing and doing diametrically the opposite." This liberal-minded Bombay merchant-prince told the Congress that great as were the difficulties and prejudices still to be overcome, female education was making considerable progress in India, and that many essays and hundreds of articles in support of it had been published in the native press. This is the beginning of a great revolution; and there can be no doubt that our most intelligent missionaries in Hindostan, such as Dr. Mullens, have exhibited a far-seeing sagacity in directing so much of their attention to the elevation of the hitherto degraded female sex. These changes, Sir Mannoockjee confesses, can only be brought about by the active co-operation of Europeans in India.

In no direction has the Sheffield Congress been more useful than by the discussion of the various questions bearing upon public health—a subject of the utmost practical importance at the present moment. The evils arising from injurious trades, from the overcrowding of the poor, from the neglect of sanitary laws, and from improvident and pernicious habits, have been stated anew, not perhaps with much novelty, but with a needed emphasis at the present time. It is the iteration of familiar truths and facts that is required to bring about wholesome reforms in the social life of the masses. Professor Gamgee dogmatized, as is his wont, on the subject of the cattle plague, in contrast to Dr. Lankester, who contributed perhaps the most valuable paper laid before the Sheffield Congress, his subject being the origin and nature of those zymotic or pneumatic diseases which carry off annually upwards of 100,000 of our population, and which have their most virulent type in small-pox. He sees in the success of vaccination in disarming this deadly disease a beacon of hope that we may be able to overcome the poisons—cholera and cattle plague included—which attack men and animals. The Coroner of Middlesex does not think that all the measures devised by the legislature and carried out by local agency have made any marked impression on our population, owing, especially in London, to defective machinery. We trust that the paper, read by Dr. Lankester, as well as by others, bearing upon these mysterious but vital questions will be published separately in order that the questions involved in them may be more calmly and thoroughly discussed than is possible in a restricted conference.

BEING ILL.

PEOPLE will now and then pretend to be ill, but whoever deliberately, and with his eyes open, chose to be ill? He must have done it either from great ignorance, or as an alternative to something extremely disgusting. You would never think of planning out a fever or a jaundice, as you would a foreign tour, or your holidays. It is no doubt just as true as of the various occasions of greatness, that some are born ill, some achieve illness, some have illness thrust upon them. But it is astonishing what ingenuity a patient will show in referring all his woes of the second category to the first or the third. His illness is either due altogether to that miserable constitution of his—he might almost be said to be born ill—or some provoking and unforeseen circumstance thrust it upon him. You may tie yourself up for punishment in an endless variety of ways, and yet you contrive to shut your eyes all the time to the fact that it is your own fingers which are binding you head and foot, and plaiting the whips which will scourge you. Whether you have knocked yourself up simply by overwork, or by "that last strawberry," or by sitting in a draught,

or by sitting still too long anywhere, you are either a paragon of honesty, or you carry into your own affairs a little game of self-deception which you would on no consideration play off on another man. Is it that your conscience really did ride clear away on the ghost of a chance that you might escape being ill after all? or on this one subject are sensible and good men given over to believe their own fibs, or to reason as if all the laws of evidence, and of cause and effect were suspended?

This page may by possibility fall under the eye of one of those extraordinary persons who can say, "We do not know what the thing of which you speak is. We were never ill in our lives." O, favoured and happy mortal, if such there be among our readers, stick to your rule, we beseech you, and don't be ill! Long may it be before your experience in that direction extends itself in the least possible degree! If you do wish to form a faint and remote conception of a few circumstances incident to being ill, we recommend you to imagine yourself a crab, or, better still, a limpet. Abridge by a few degrees on the scale of being your ideal of existence. Reverse for once the approved maxim, to "survey mankind from China to Peru." Contract your horizon of thought. Dismiss peremptorily all the wider interests of life. Fancy, if you can, that your room to you a kingdom is. Try to look favourably on the opinion that the proper range and limit of the human faculties is a boundless contiguity of bed. As a crustacean retreats into his shell, and is self-contained by his limy walls, consider yourself for a moment entrenched within a rampart of medicine-bottles, and your little life as rounded with a pill. Readjust your notions of perspective and proportion, so that the affairs of nations and the news of the world shall appear a small thing in comparison with the question of mutton-broth, or chicken-broth, or a spoonful more or less of port wine in your sago. Does the picture contain lights as well as shadows? Are you tempted by the heavy and continual strain upon your powers of mind and body to forego for a time even health, if thereby you may purchase liberty and ease? Be advised before you close the bargain! Wait a while longer, rather, or content yourself with a rest of far shorter duration, but of better quality. A sick chamber is at best very much like that prison which was known by the name of Little Ease, and its liberty is chains in disguise. We admit at once that the wish to take wings like a dove and flee away will not at all times be suppressed. To be anywhere else, appears infinitely preferable to going on as you are and where you are. To slip your shoulder or your mind from under that insupportably tedious or galling load of yours, you feel as if you could put up with many nauseous prescriptions, and a very low diet, as if even a hushed and darkened room might be a desired haven. It is the other half of the contrast which you do not see. In the hushed and darkened room, too, the wish is being breathed, Oh! that I had wings like a dove! Leisure and stillness seem much to be coveted when you are harassed, and deafened, and tired, but then the leisure and stillness must go into the world within you, and not stay outside. Fighting for breath is as hard as marshalling refractory figures, and a congested brain or liver may cause quite as much disquiet as a plethora of correspondence or an irritable customer's wrath. Give him but a little of his own strength again, let him feel his life once more in every limb, and how eagerly the imprisoned, helpless invalid would go back to his task, though the oar he must pull should be heavy, and the weather dirty and rough! He could bear with the doctor's stuff well enough, and it may be does not quarrel with slops. But what looks to you like tranquillity and perfect freedom, an exemption from worry and noise, means to him a perpetually restless and fluttering pulse, or a weakness so excessive, as to amount almost to pain. In the stage of convalescence, there is something of hope and a tincture even of joy, but to judge what being ill is to a man who is really ill, and ill long, you must either have passed through the like, or you must look well into the shadows of the picture.

Be near him when his light is low,
When the blood creeps and the nerves prick
And tingle, and the heart is sick,
And all the wheels of being slow.

Be it said at the same time that it would be a great mistake and injustice to bestow the sympathy which is due to ailing health exclusively upon people who are either ill long or very ill. Being rather ill, is a condition which has its own peculiar hardships. You are not dead beat, but you have a miserable sense of flapping and falling behind. You can neither claim a clean bill of health, nor a surgeon's certificate of being disabled. Able-bodied men are more than your match, yet you are not bad enough to be pitied or made

allowance for. The sea of vitality is neither at high water nor low water mark with you, but unpleasantly between the two. You are not so far gone as to beg off, or to surrender, but the kinds of work which you can do only when you are in good condition, are as hopelessly out of your reach as the cliffs which only the highest waves touch, become when the tide has begun to recede, and a feeling of lassitude and fretfulness shows itself like the first of the shallow and unlovely pools of stagnant water which appear when the tide is going rapidly down. By the time you have really taken to your bed, your friends are concerned for you, and your principles of faith and moral courage rally to your aid. It is not so easy to call in these succours and reserves when you are only suffering in every nerve and limb from a thoroughly bad cold, or from symptoms which, because you are warned by them in time, perhaps arrest some acute and alarming malady. There is no conceivable way of being ill which applies a severer test to the equipoise of a man's Christian character, or even to some of the elements which compose it, than these incipient approaches of disease, and the indeterminate, all-overish sensations which a country patient once described to her medical adviser by saying that she was "all of a dither and a scrawl."

There probably are really a few people in the world who have never been ill, but certainly there are many who have no idea whatever what it is to be well. Not with all who belong to this class, but with some, one is far more tempted to be angry than to be sorry for them. We would not have them assume the virtue of physical energy if they have it not, but they might at all events put themselves in the way of obtaining it. They seem to have lost everything like a real wish or ambition to be well. From the very breezes which bring health and vigour they draw coyly back, as one who should sing,

Take, O take, those lips away!

The truth is, it is one misfortune of their valetudinarian habit, that they have no correct standard to reason from. They have wandered so long in their own wilderness of morbid experience, and their solitary way of ill-balanced sensation, that they do not recognise the straightforward and beaten road when they see it. They are not in the least aware either how pleasant or how natural it is to reckon on a clear eye, and a firm step, and a cool and equable pulse, as among the very necessities of life. As a musically-trained ear instantaneously detects a mistake in time or tune, and even a novice in art, when he has learned to draw firm and straight lines, is impatient henceforth with any which he makes uncertain or crooked, so it is no small part of a good physical education to enjoy, for a certain period at least, thoroughly good health. It is like an imperial measure set up by which to gauge all future conditions. Even where thoroughly good health may not be possible, to have tasted and known even once for any considerable time, the very highest state of health of which he is capable, is a lesson which a boy will not forget,—no, nor the boy grown into a man. He will be so much better able to discern what ill those are which literally flesh is heir to; how many may justly be ascribed to that source which are often attributed to some very different origin; and how much more contented and brave and cheerful and kind he remembers being when he had least trouble with his lungs or his limbs, and least consciousness that he was possessed either of a stomach or a brain.

Much might be said of the pitiful necessity for being ill which visits young children—more, indeed, than we at all care to touch upon. There is nothing in the whole world more pathetic than the wistful, pleading look of loving, tender creatures to whom you have hitherto been the living representative of power and of joy, as the wondering thought seems to cross their mind, whether it can possibly be you who are causing them this sharp pain, or this strange sinking at their heart. It will be one of your chief consolations, where many are needed, that you may still fill that place to your own child better than others can, of being strength to him in his extreme weakness, and of mingling with his very pain some constituents of joy. Even to sufferers who have long outgrown childhood, it is an inexpressible relief to be able, when they are at their worst, to leave all decisions, even the simplest act of judgment, to a will unembarrassed and unclouded by infirmity, and which, by the magic insight of affection, divines in nine cases out of ten, the precise conclusion which the patient would prefer. Even to the bedridden and the aged, there is no medicine more healing, no restorative more cordial, than the very presence in the room of dear friends who are strong and beautiful and happy, and yet set by tender sympathy and love, in natural and close relations

to the sufferer's mind. No flowers, however delicate, no grapes or peaches in the perfection of their bloom, seem to bring so near the fair and sweet aspects of creation, or to raise suggestions so soothing or so bright. How much do a father's or a mother's instincts add to these offices of simple friendship! Do not brood over that momentary look of pained surprise and misgiving which those suffering eyes cast upon you. Long since the wave of doubt subsided and passed away, and your child's absolute faith in you returned. Let him drink in every vestige and reminiscence of health and of gladness which he can, as he nestles in the bosom of a life which is in every way a larger, wider, stronger life than his own. For some portions of every day, at least while he listens to you and looks upon you, he is hardly at all aware of being ill. You may, perhaps, do even more to help him to forget it. What is true from a husband to a wife, speaking of his love, is as true from a father or a mother to a child, speaking of theirs:—

'Tis half the world to me, dear;
'Tis all the world to you.

CRAYON SKETCHES OF EMINENT LIVING DIVINES.

BY A HUMBLE CITIZEN OF THE CHRISTIAN WORLD.

It has often been said
By the over precise,
That before a man's dead
It is not very nice
To make him submit to a moral dissection,
By a species of human vivisection;
And to hold him up,
Like anatomised pup,
For the Church's good and the world's inspection.

2.

But critics like these
Are more nice than wise,
And seek but to please
Men's hearts and eyes;
We do what will lead to their souls' salvation;
And if it increases our circulation,
And we enter the door
We ne'er enter'd before,
What matters a little over laudation?

3.

A delicate sense
Is all very well
For those who have nothing
Worth buying to sell;
But when of a parson's blood, body, and clothes,
Beard, whiskers, and eyebrows we have to dispose
For a penny, we think
It were folly to shrink
From painting the article *couleur de rose*.

4.

So we feel no twinge
Our conscience to hurt,
And our palate is all
Unconscious of dirt,
As we boldly declare that for wisdom and worth,
Devotion and learning, no man upon earth
Comes up to the man
Whose accurate plan,
Both inside and outside, we sketch from his birth.

5.

Though the cause might excuse it
We scruple, 'tis true,
If a man has but one eye
To say he has two;
But then for that "slight unavoidable blow"
We make up by a rare supernatural glow,
Which suffuses his face
With such heavenly grace,
As no two-eye'd divine e'er rejoic'd in below.

6.

But we always dwell lightly
On little defects,
Because sometimes the family
Strongly objects
If a wart on the nose or a spot on the chin
Is trampled forth as if 'twas a sin.
And then you'll remark,
Though your eye may be dark,
If we took them well off they would not take us in.

W. K.

Religious Intelligence.

STEPNEY GREEN, LONDON.—Services of a special nature have just been held at Stepney-green Tabernacle, situate on Stepney-green. The church worshipping at this place being without a pastor, they were directed to invite the Rev. Thomas Ness (who has been for a considerable time assistant to the Rev. C. H. Spurgeon) to preach on several occasions. The church gave him a cordial and most unanimous invitation to become the pastor, which he accepted, and accordingly commenced his public ministrations on Lord's day, September 24th, when he preached two excellent sermons to large congregations. On the following Tuesday, the 26th inst., a tea and public meeting was held to give Mr. Ness a hearty welcome. Nearly 500 persons partook of tea in the schoolroom, but, in consequence of the large number who arrived at the public meeting, it was found necessary to adjourn to the chapel. Addresses were delivered by the pastor and several friends connected with the church and congregation.

SOUTHGATE.—CHASE-SIDE CHAPEL.—The anniversary services have just been held. Two sermons were preached on Sunday, September 24, by the

Rev. J. Renny, of Queen-street, Ratcliffe, to large and attentive audiences. A tea and public meeting was held on the following Tuesday, at which the Rev. William Tyler, of Mile-end, presided. From the report presented by the deacons it appears that the cause at Southgate has been greatly revived during the past year. Sixty members have been added to the church, and the congregation has so increased that it has now become necessary to build. Addresses were delivered by the Revs. J. Hobson, of Salters' Hall; R. G. Harper, of Fetter-lane; H. D. Northrop, of Victoria-park; J. Allen (pastor of the place); J. Renny, Mr. Dickson, and others. On Tuesday last the services were concluded by a sermon by the Rev. J. W. Boulding, of Tottenham-court-road.

SYDENHAM.—The foundation-stone of the new Congregational Church, Sydenham, was laid on Tuesday, October 3, by the Rev. T. C. Hine, in the presence of a large body of ministers and people. Amongst the former who took part in the duties of the day were the Revs. W. H. Smith (Anerley), W. Lewis (Upper Norwood), E. Johnson (Forest-hill), J. Davies (Walthamstow), A. Tippet (Westow-hill), T. Stephens and S. Parkinson (Croydon). All assembled on the occasion appeared to be much interested in the object for which they were convened, as well as with the admirable position chosen for the new building. The church will be in the Gothic style of the thirteenth century, and consist of a nave, aisles, and chancel. It will afford accommodation for 850 persons, and the total cost is estimated at 4,500*l.* The architect is James Hine, Esq., F.R.I.B.A., and the builder Mr. Wane, of Penge. About 185*l.* was contributed on the occasion of the ceremony, in addition to 2,200*l.* previously subscribed.

BOXMOOR.—In consequence of continued ill-health the Rev. H. C. Leonard, M.A., has resigned the pastorate of the Baptist Church, Boxmoor, Herts.

HILLHOUSE, HUDDERSFIELD.—Mr. W. W. Chaffey, of Cheshunt College, has accepted a unanimous invitation to the pastorate of the church at Hillhouse, Huddersfield.

VENTNOR.—By the kind and judicious efforts of the Rev. Dr. Ferguson and Samuel Morley, Esq., the disunion which has existed in the Congregational interest here has ceased. At a recent meeting of the leading members of both churches, every obstacle to reunion was removed, and it was unanimously resolved to form one church and congregation from the first Sabbath in October. On Sunday week, therefore, after a space of seven years, the two congregations again united for worship in the Congregational church, when two sermons were preached by the Rev. G. F. Newman.

A PEER AS AN EVANGELIST.—On Thursday night, in St. George's Hall, Bradford, Lord Radstock delivered an address on "Redemption" to an assembly of about 1,200 persons. His Lordship commenced the proceedings by giving out the hymn, "All hail the power of Jesus' name," and he then read a portion of the first chapter of Proverbs, and offered up a prayer. Afterwards another hymn was sung, and Lord Radstock delivered his address, taking for his text Galatians iv. 4, from which he gave a simple exposition of the plan of redemption, and earnestly dwelt on the power of Jesus Christ to save sinners, and the necessity of repentance in order to salvation. The meeting was closed with singing and prayer.

SLEAFORD.—On Tuesday evening, Sept. 19th, a meeting was held in the Corn Exchange, Sleaford, the chief business of which was to consider proposals for erecting a new Congregational chapel in the town. An eligible site, in the very centre of the town, has already been procured at a cost of 850*l.* The estimated outlay is 2,500*l.* An offer has been made by one of the deacons, of 500*l.*, on condition that 1,000*l.* more can be raised. Towards this amount, nearly 300*l.* have already been promised. The meeting was addressed, and the object warmly commended, by the Revs. W. Tyler, of London, T. B. Attenborough, of Newark, Percy Stratt, of Spalding, T. Davey, of Boston, W. Sellers, of Sleaford, and J. Ruston, Esq., of Lincoln.

WESTON SUPER-MARE.—On Wednesday, the 27th ult., the foundation-stone of a new Baptist chapel was laid in this town by the Rev. J. P. Chown, of Bradford. The proposed building is to be erected for the use of the congregation now worshipping in the Assembly-rooms, under the pastoral care of the Rev. Robert Lewis. The proceedings commenced with prayer by the Rev. J. Davies, of Cheddar. The stone was then laid, and an address delivered by Mr. Chown, expressive of the gratification with which he performed the ceremony. The friends present were invited to place their voluntary contributions on the stone, and the handsome sum of 200*l.* was thus deposited. The Rev. John Penny next spoke, avowing his hearty sympathy with the undertaking, and expressing his sincere hope that the Divine blessing would ever rest upon an enterprise so auspiciously begun. He concluded by offering the dedicatory prayer. A tea-meeting was subsequently held in the Assembly-rooms, attended by nearly 300 persons. In the evening, a sermon was preached by the Rev. J. P. Chown from Psalm lx. 5.

BRAMPTON, HANTS.—On Wednesday, the 4th instant, the chapel which has recently been erected here was opened by two services, morning and evening, when the Hon. and Rev. Baptist Noel preached to overflowing congregations. A public tea was held in the afternoon, at which between 400 and 500 persons attended. The collection in the afternoon amounted to about 9*l.* 10*s.* During the day an effort was made to raise the remaining proportion of the debt unpromised (about 270*l.*); and, before night was over, the chief part if not all was promised. The total cost of the chapel is between 700*l.* and 800*l.*

The building, which is in the Gothic style, has been erected by Messrs. Maile and Richardson, of Huntingdon, under the superintendence of Mr. R. Hutchinson, architect, of the same place. It is in the form of a parallelogram, sixty-seven feet long and twenty-four feet broad. The building is plain, but ornamental to the neighbourhood, and is a very capital structure, the workmanship giving every satisfaction.

A NEW CONGREGATIONAL CHURCH AT KNARESBOROUGH.—Services in connection with the opening of the above place of worship were held on Tuesday. The chapel is a neatly-built edifice, with a pretty spire, and is partly erected on the site of the old chapel, at the corner of Windsor-lane, and fronts to Gracechurch-street. It is built to accommodate 400 worshippers, the seats being all open, with an organ-gallery at the south-east, and a gallery for scholars at the north-west end. The sermon in the morning was preached by the Rev. J. R. Campbell, of Bradford, and that in the evening by the Rev. G. W. Conder, of Manchester. The collections were respectively 38*l.* 9*s.* and 20*l.* At the conclusion of the morning service dinner was provided in the schoolroom. After dinner the following contributions were given in aid of the building fund:—Mr. Holden, M.P., 250*l.*; Mr. Angus Holden, 100*l.*; Mr. Edward Holden, 100*l.*; Mr. Titus Salt, 100*l.*; Mr. J. Crossley, 50*l.* (additional); Mr. Henry Illingworth, 50*l.*; making, with smaller sums, a total of 740*l.* The entire cost of the chapel is about 2,200*l.*, towards which 2,150*l.* has now been raised.

LYMINGTON.—On Wednesday evening a largely-attended tea-meeting was held in the schoolrooms adjoining the Independent Chapel, for the purpose of presenting the Rev. J. E. Tunmer with a skeleton time-piece as a mark of their esteem and affection, Mr. Tunmer having been compelled through ill-health to relinquish the pastorate of the church. The presentation was made after the tea, by Mr. Hookey, the senior deacon, who made a very appropriate and touching speech on the occasion. The time-piece, which cost 25*l.*, bears the inscription, "Presented to the Rev. J. E. Tunmer, by the members and friends of the Congregational Church, Lymington, Hants, as a mark of their esteem and affectionate regard for him on the occasion of his resigning the pastorate among them after a ministry of eight years." The reverend gentleman returned thanks for the kind gift, which he said was given and accepted as a mutual pledge of esteem and affection, such esteem and affection as had been the natural outgrowth of nearly eight years of pleasant and profitable intercourse and co-operation in the relationship of pastor and people. Addresses were then given by Messrs. Gibbs, Rashley, and Watson, after which the meeting broke up. A very handsome public subscription has been entered into by many persons connected with other congregations for the purpose of presenting the rev. gentleman with a parting gift as a token of the respect in which he is held by all classes.

HARROLD, BEDFORD.—Services in connection with the anniversary of the opening of the new chapel and schoolroom, were held at Harrold on Thursday, the 5th inst. In the afternoon, the Rev. J. Spencer Pearsall, of Eccleston Chapel, London, preached from Luke x. 39; the devotional parts of the service were conducted by the Revs. W. Harbutt, of Yardley, Hastings, and W. Clarkson, B.A., of Market Harborough. After a public tea in the schoolroom, a numerous company assembled for the evening meeting. The chair was taken by the Rev. W. Elliott, of Bedford, who congratulated the Congregationalists of Harrold on completing with efficiency and success their building operations. The minister of the chapel, the Rev. George Deane, B.A., B.Sc., then gave a statement of the financial position, and expressed a hope that the remaining debt would be extinguished at this anniversary. The meeting was then addressed by the Revs. W. Clarkson, B.A., of Market Harborough; J. Brown, B.A., of Bedford; T. Arnold, of Northampton; and W. Harbutt, of Yardley, Hastings; who, in succession, complimented the Harrold friends on their enterprise and energy in remodelling their chapel and building the new schoolroom in so efficient a manner. The several speakers likewise, with point and power, urged upon the meeting a liberal maintenance of public worship, and of all evangelistic efforts, as a Christian obligation and a most religious duty. These appeals were so fully responded to that the whole debt of 240*l.* has been cleared off. At the beginning of the present year J. B. Mills, Esq., M.P., and the trustees of the Coward estate, very kindly made liberal donations in aid of the undertaking.

BETHNAL-GREEN.—A new Congregational chapel was opened on the 27th ult. in Sydney-street, one of the most densely-populated parts of Bethnal-green, for the ministry of the Rev. T. J. R. Temple, who has laboured with great earnestness and self-denial for some ten years in a small building totally inadequate to the requirements of the locality. The opening sermon was preached by the Rev. J. Kennedy, M.A., of Stepney Meeting. Among those present were the Revs. W. Tyler, J. Renny, H. Hooper, E. Saunders, J. C. Stribling, Perfect, Price; Messrs. E. Smith, W. Black, &c. The services were also continued last Sabbath, when the Rev. William Tyler preached in the morning, and the Rev. S. Rogers, of Belfast, in the evening. The attendance on each occasion was very encouraging. This chapel is the second of those projected, and the erection of which is so largely assisted, by Samuel Morley, Esq., M.P., and the Congregational Chapel-building Society, and is well adapted to the district in which it stands. The ground is so limited that the building covers the

whole of it, and great care in the arrangement of the interior has been necessary to provide the requisite accommodation for the schools and the congregation. However, a large and lofty room for the former is provided in the basement, and a neat chapel for the latter. Galleries on three sides are built above. Every convenience is provided for the school, tea-meetings, &c., and the whole is accomplished for 1,350*l.*, including all fittings. The services were preceded on the Wednesday evening by a tea-meeting in the schoolroom, which was crowded in every part, and presided over by the pastor, who was presented with a new set of pulpit robes as an expression of their affectionate esteem for his character and worth. The architect is Mr. H. Fuller, of Finsbury-place.

ORSETT, ESSEX.—On Friday, the 7th inst., the anniversary meetings of the Congregational church in this village were held. In the afternoon a thoughtful and earnest sermon was preached by the Rev. Frank Soden, of Lower Clapton, from Acts xiii. 36, the opening part of the services being conducted by the Rev. Mr. Sargeant, the minister of the church. In the evening a social meeting was held in the lecture-hall of the institution, which was lent for the occasion by R. B. Wingfield Baker, Esq., squire of the village, who was himself present during part of the meeting. After sufficient justice had been done to the refreshments, business was commenced. Samuel Morley, Esq., of London, took the chair. Mr. Alfred Woollings read letters of apology for unavoidable absence from Harper Twelvetroes, Esq., W. Tabor, Esq., and others, and then proceeded to give a brief account of the history of Dissent in Orsett for the last thirty years. After various struggles with poverty, and the *vis inertia* which so easily drags a feeble cause into extinction, they had at length completely freed themselves from debt, and secured the services of the Rev. Mr. Sargeant as their stated minister. Mr. Woollings referred to the generous assistance they had received from numerous friends, especially S. Morley, Esq., Harper Twelvetroes, Esq., and the Rev. A. Holborn, M.A. The chairman then gave an address, and speeches were subsequently delivered by the Revs. J. Sargeant, J. Morrison, F. Soden, and J. Marchant; and by Messrs. J. F. Butler, R. M. Theobald, Ebenezer Clarke, and T. Woollings. Although not entirely independent of external assistance, it is confidently hoped that the church will now maintain itself, and be of great use in the locality.

ROCHDALE.—Mr. John Ashworth has just published his seventh statement of the Chapel for the Destitute, Rochdale. "At present," he says, "we have four agents—two males and two females; the former labouring, one at Smallbridge and the other at Bagilgate; the latter, one a Bible-woman, labouring principally amongst the poor families in town, and attending to the various services at the Destitute. These have a salary. The other is in Bamford, and, though an invalid, yet is well acquainted with her own district, and has been a safe medium, and of great service in feeding the hungry and clothing the naked. Her services are gratuitous, and she is thankful for the privilege. These agents have read the Bible in many homes, attended many of the sick and dying, held many meetings, and given timely relief and useful clothing to many really needy cases. Our books show that we have given relief to 4,024 cases during the year—3,279 in money, 507 in cloze, and 238 in clothing. From reading my narratives, individuals and families in distress, from various quarters, have applied to me for help, many of whom I have felt it my duty to relieve, as in the case of 'The Widow.' It will be seen that our income is larger this year than in any former year, yet our expenditure a little exceeds it; but this gives me no concern: it is a small matter with Him whose servant I hope I am, to send by tens, hundreds, or by thousands. I often ask myself, 'What is the money value of a soul?' Our services at the Destitute are still very encouraging. I again say, that nowhere do I find a congregation more sincere and attentive; their love for the plain, simple Gospel of Christ is very great. I have not yet been able to get a site for a larger building, but hope soon to do so. I thank my friends, at home and abroad, for the help they have rendered to the poor and the destitute this year, and pray that our gracious God may bless and prosper them." Mr. Ashworth adds a list of moneys he has received without any solicitation, and of the cases in which relief has been given.

THE NEW CONGREGATIONAL CHURCH, MAIDSTONE.—On Tuesday last this handsome structure was opened for Divine worship. The church is built in the Italian style of architecture, and presents a very attractive and elegant front elevation. The spacious school and class rooms occupy the basement of the church, with every convenient accessory. We understand the cost of the building, exclusive of old materials, with warming apparatus and incidentals, will exceed 3,000*l.* The architects were Messrs. Haber-hon and Pite, of London; the contractor, Mr. J. S. Anson, of Maidstone. The devotional services commenced by an early morning prayer-meeting, presided over by the pastor of the church, the Rev. D. G. W. At, M.A., and which was well attended. In the afternoon, at half-past two o'clock, the more public service commenced; a large and very respectable congregation assembling. After an opening anthem, the Rev. H. Dobney, of King-street Church, offered the dedicatory prayer. The remaining parts of the service were conducted by other ministers present. The Rev. A. Raleigh, D.D., of Canouby Chap. I, preached on the "Fellowship of the Gospel," taking for his text 1 John i. 3, and Phil. i. 5. At the close of the service, the friends, to the number of upwards of 600, took tea together in the spacious schoolroom. The tea had been generously given by the ladies of the

congregation, and the room tastefully decorated with a profusion of choice flowers and evergreens. Various devices, mottoes, &c., were displayed on the walls, and produced a very pleasing effect. After tea, a large number assembled in the body of the church, when some stirring addresses were delivered, and appeals made on behalf of the building fund, and which in several instances were liberally responded to. At the evening service, the Rev. Henry Allon, of London, preached to an overflowing congregation. He took for his text Luke xxiii. 33. A large number of neighbouring ministers and influential laymen were present. The sum of 111*l.* 1*s.* 9*d.* was collected at the close of the services. The opening services were concluded on Sunday, when two sermons were preached by the Rev. G. D. Macgregor, of Paddington, London. The collections amounted to 19*l.* 6*s.* 4*d.*, which together with the collection on Tuesday, and the profits of the tea, made the total upwards of 150*l.*

ASHTON-UNDER-LYNE.—The recognition services in connection with the settlement of the Rev. John Hutchison at Albion Chapel, Ashton-under-Lyne, were held last week. On Sunday, Oct. 1st, the Rev. W. L. Alexander, D.D., of Edinburgh, commenced the service with devotional exercises, and introduced the Rev. John Hutchison. The invitation to take the pastorate was then formally given by the senior deacon of the church, and accepted by Mr. Hutchison, who gave his reasons for accepting the charge and his views as to his future work for the church. Dr. Alexander then offered a dedicatory prayer and preached a most impressive sermon to the people, after which the ordinance of the Lord's Supper was administered to upwards of 500 members of the church. In the afternoon Mr. Hutchison preached to a crowded congregation, some 1,300 persons being present. In the evening a sermon was preached by Dr. Alexander to a large congregation. On Monday evening a public meeting to recognise the Rev. John Hutchison was held in the large schoolroom of Albion Chapel, when about 1,600 persons were present, including S. B. Tomlin, Esq., banker, in the chair, and the following ministers and laymen:—The Revs. Dr. Alexander, Edinburgh; A. Thomson, M.A., Manchester; T. Green, M.A., Ashton; J. A. Macfadyen, M.A., Manchester; A. Clarke, Stockport; S. Clarkson, Brantree; A. Crann, Droylesden; T. Atkin, Glossop; R. G. Milne, M.A., Tintwistle; S. Dyson, Idle, near Leeds; J. T. Barker, B.A., Dukinfield; E. Minton, Mossley; J. Buckley, Stockport; T. Robinson, Hyde; T. Smith, Springhead; J. Wilson, Charlesworth; W. Burrows, B.A., Upper Mill; A. Stroyan, Hyde; J. Waddington, Denton; J. Donald, New Connexion; J. Medierast, New Connexion; J. Binns, Wesleyan; H. Evans, Baptist; James Hughes, Baptist; John Galt, Esq., Mayor; Hugh Mason, Esq., J.P.; W. Sunderland, Esq., J.P.; N. B. Sutcliffe, Esq., J.P.; John Knott, Esq., J.P.; James Dean, Esq., J.P.; Messrs. Harrison, Kenworthy, Buckley, E. Reynier, A. Reynier, J. B. Reynier, J. Lord, J. Balieff, Brook, Collier, Tipping, Oldham; J. M. Spencer, Manchester; J. Hague, Preston; J. Garlick, Burslem; Reid, and Walker, members of the church at Dunfermline, Scotland, which Mr. Hutchison has just left. Interesting and appropriate addresses were delivered by the Chairman, the Revs. A. Thomson, Dr. Alexander, T. Green, J. A. Macfadyen, Hugh Mason, Esq., and Mr. Walker, of Dunfermline, to which Mr. Hutchison responded in feeling and affectionate terms. Mr. Hutchison commences his labours in this large and influential church amidst most favourable circumstances as the successor of the Rev. J. G. Rogers, B.A., now of Clapham, London.

Foreign and Colonial.

FRANCE.

The Emperor and Empress return from the south to-morrow, the delay at Biarritz being caused by the expected arrival of the King and Queen of Portugal, who traversed Spain *incognito*, instead of proceeding by sea.

It is said that Count Walewski is to go on a political mission to Florence.

Count Bismark has paid his promised visit to Biarritz, and was received by the Emperor on Tuesday and Wednesday. It is rumoured that the visit has paved the way to important territorial changes. The incorporation of Schleswig-Holstein with the Prussian kingdom is to take place, it is said, with the good will of the French Government, on condition that Prussia consents to a certain rectification of the Rhenish frontier of France that has long been talked of. It is reported that M. Drouyn de Lhuys has sent a note to the French Chargé d'Affaires at Berlin putting a pleasant interpretation on his recent circular than anyone could extract from the text, and holding very friendly language towards Prussia.

The *Patrie* has a threatening article for the Court of Rome, warning it that it should see its house in order, not a year hence, but this moment, and that the temporal Papacy must at once decide for itself whether it will die or live.

The *Gazette de France* has had a second warning for having commented upon one it had already received.

ITALY.

According to the *Journal des Debats* the declaration in the *Moniteur* relative to Rome has produced a great sensation in Italy:—

On the eve of the elections nothing could have come more *apropos* to assure an important majority to the

Italian Government, and it is believed here that this was the object in view. It is another piece of good service rendered to Italy by France, by aiding her to overthrow the intrigues of her enemies, who have always endeavoured to maintain that the Convention of the 15th of September was only a trap, and would never be carried out—in other words, that France would not keep her word.

Letters from Rome assert that the Allocution recently delivered by the Pope against secret societies was due to the suggestion of Archbishop Manning, who wished in this manner to obtain a condemnation of Fenianism.

AMERICA.

Advices from New York are to Sept. 28.

The Alabama Convention has passed the ordinance recognising the abolition of slavery, forbidding its existence hereafter, and providing for its abolition by the State Constitutional Amendment. The ordinance directs also that the Legislature shall enact laws to protect freedmen and guard them and the whites against the evils of sudden emancipation. An ordinance has been introduced permitting negroes to testify in the courts and to hold property.

The South Carolina Convention has abolished slavery in that State, and has resolved to send a deputation to Washington to ask the clemency of the Executive for Messrs. Davis and Stephens. Mr. Magrath, Governor of South Carolina, has been directed to organise the militia companies. They will act under the orders of the Federal commanders.

Colonel Thomas reports that he fears a conflict between the freedmen and the whites will ensue if the organisation of the Mississippi militia is carried out.

A gang of forty guerillas are committing murder and robbery in the neighbourhood of Springfield, in Tennessee.

The Louisville Union press reports that Generals Palmer and Brisbane have been indicted by the Kentucky courts for abducting slaves and other infringements of the Kentucky slave laws.

Captain Anderson, of the American emigrant ship *Villafraanca*, has been committed by the United States' Commissioner Osborne for trial by grand jury on charges of ill-treatment of and serving of insufficient and unwholesome provisions to his passengers during a recent voyage.

A large Fenian meeting has been held at the Cooper Institute, New York. The speeches denounced the British Government, and solicited contributions in aid of the Fenian organisation.

In the United States' District Court of the Eastern District of Virginia, which assembled in Alexandria, the presiding judge, Underwood, in conformity with a recent order of General Howard concerning the abandoned lands in possession of the Freedmen's Bureau, directed a discontinuance, upon payment of costs, of all proceedings under the confiscation laws against persons who had been pardoned by the President.

M. Joaquim de Azambuja, having succeeded Senhor Lisboa as Brazilian Minister at Washington, on Saturday presented his credentials to President Johnson. During the interchange of courtesies Mr. Johnson, alluding to the policy of the Federal Government, said:—

America wishes to promote civilisation in the hemisphere, develop its material resources, improve commerce, and introduce as fast as possible free and intelligent labour into the virgin fields of this continent. Instead of weakening new American States, we wish to strengthen them by reposing in them a generous confidence rather than indulge jealousies of their prosperity or a querulous disposition regarding the manner in which their Governments are administered. All the nations of America, if they would continue to exist, must aspire to absolute self-sustaining independence and perfect political equality with other nations. If Brazil agree in this policy, we shall not only be close friends, but practically become firm and fast allies.

Panama advices of Sept. 6th report that her Britannic Majesty's steamer *Devastation* had left Acapulco, Mexico, in search of the privateer *Shenandoah*. The commander of the *Devastation* has declared his intention to capture or destroy the *Shenandoah* wherever he may find her.

FOREIGN MISCELLANY.

NEW MAIL LINE TO AUSTRALIA.—The Melbourne Chamber of Commerce has passed a resolution to open a mail service with Gallé.

ARTHUR TAPPAN, one of the earliest and most distinguished of Abolitionists, died at Newhaven, Conn., July 23rd, aged eighty. To the end of his days his zeal for the welfare of the coloured race continued warm and unabated.

NEGRO PROGRESS IN AMERICA.—Three weeks ago the first negro student was admitted into the Freshman class of Harvard College at Newhaven. He comes from Boston. On September 18 the first black jurymen ever admitted into the jury-box in America was called and qualified in a court of Brooklyn, New York, and he sat all day in the trial of a cause without any objection being made.

THE SUEZ CANAL COMPANY.—A general meeting of the shareholders of the Suez Canal Company took place at Paris on the 6th. M. de Lesseps stated that the company still held an available capital of 180,000,000*fr.* The small canal for navigation would even next year have an amount of traffic lucrative to the company and useful to commerce. The great canal would, he said, be terminated in 1868. The report was unanimously approved by the meeting.

THE CONGRESS OF GERMAN DEPUTIES summoned to express the general feeling of Germany upon the

present position of the Schleswig-Holstein question met at Frankfurt last week. Resolutions were passed strongly condemning the principle just acted upon by Austria and Prussia of arranging the political system of the Duchies without consulting the wishes of the inhabitants. A resolution was also passed expressing the desire of the country for the convocation of a German Parliament.

DR. MANNING IN ROME.—A letter from Rome, dated Saturday last, says:—"Dr. Manning is here, and received the *pallium* as Archbishop of Westminster the other day from the hands of the Pope. He is very much at the Vatican, his Holiness being exceedingly partial to him, perhaps more so than to any of the prelates about his court, except the Hon. Monsignor Talbot, formerly Rector of Everecreech, in Somersetshire, and brother of Lord Talbot de Malahide. Monsignor Talbot is one of the domestic chaplains of the Pope, and sees more of the latter than any one of the numerous persons attached to the palace."

THE SOCIAL SCIENCE CONGRESS.

Lord BROUGHAM opened the Social Science Congress in the Alexandra Music Hall, Sheffield, on Wednesday, in a comprehensive speech, in which he paid a tribute to the memory of several distinguished men who had died during the year, and congratulated the Congress on the results of the late election, which had sent several members of the body to the House of Commons, though they had also lost some members. Bribery, he believed, had considerably diminished during the late elections. The noble and learned lord then sketched out a programme of the topics that were of most interest to society at the present time, and recommended them to the consideration of the Congress. Earl FITZWILLIAM proposed a vote of thanks to the man whose life was still devoted to public duty with as much earnestness as it was fifty years ago. The MAYOR seconded the motion. Mr. HADFIELD supported it, and it was passed with acclamation.

The regular business of the Congress commenced on Thursday. The various sections met at half-past ten, under their respective presidents. Sir R. J. PHILLIMORE, D.O.L., who presided in the Jurisprudence Section, pressed the great importance of a codification of the law. A paper on the Bankruptcy Law was read by Mr. MOFFAT, who presided for two sessions over the Parliamentary committee on this subject. He strongly supported their recommendations. The paper was very full and able, and was followed by a discussion, in which Lord Brougham, Mr. Hadfield, Mr. Hardy, and others took part.

In the Reformatory Section, presided over by Mr. Forsyth, M.P., the Rev. W. L. CLAY read a paper, in which he described the recent amendments introduced into the English convict prisons, especially the mark system, which is now in full operation in the public works prisons. Mr. T. B. D. BAKER followed with a paper on the "Deficiency of the Reformatory Element in Common Gaols," and urged that prisoners during the later portion should be transferred to reformatories, on the same general plan as those in use for juvenile criminals. Mr. SAUNDERS, Recorder of Bath, argued that crime was generally the result of ignorance and necessity, and that the proper remedies were industrial education and a better provision for employing discharged prisoners. Mr. SEYMOUR TAYLOR contended that before the prisoner was transferred from the gaol to the reformatory he should have proved his willingness to work and his capacity for maintaining himself in whole or in part. Mr. A. O. CHARLES pointed out that reformatories where the inmates were not under compulsory detention had failed. Miss CARPENTER advocated an "intermediate" stage for ordinary prisoners as well as for convicts, and urged that Mr. Baker's offer should be accepted. Mr. SHEPHERD (late Governor of Wakefield Gaol) said that it was only with long sentences that reformatories could be used, as the criminal should first undergo a long period of sharp punishment under a mark system.

In the Educational Department, papers by the Rev. F. D. Maurice, Miss Wolstenholme, and Miss Beale, were read. Mr. MAURICE advocated the teaching of girls in classes by professors, as tending to correct errors and supply deficiencies to which the sexes respectively are specially liable. Miss WOLSTENHOLME pointed out that the great flaw in female education is the false aim set before both teachers and pupils, social applause rather than social service being made the main object of schoolroom training. Miss BEALE gave some account of the Cheltenham College for Ladies, and expressed a decided opinion, as the result of much experience, in favour of educating girls in large day schools or colleges, the girls living at home with their parents, or in carefully managed boarding-houses, rather than in small boarding-schools.

In the Health Department, over which Dr. Lankester presided, a paper was first read by Mr. P. H. HOLLAND on the unnecessary exposure of workmen to the dangers of life or health in collieries, mines, and manufactories. Dr. J. C. HALL, the senior physician of the Sheffield Public Hospital, followed with a paper on the subject which has attracted so much attention both in and out of the town in which his remarks were delivered, viz., "The Effect of certain Sheffield Trades on Life and Health." The flensing and saw grinding trades were chiefly discussed, and the paper closed with this melancholy description of the rising generation of that great town:—

The early age at which these boys are sent into the grinding mills, by parents who seem only to regard

their children as machines to add to their weekly income, by making them work as soon as possible, enfeebling them in mind, and renders them dwarfed, decrepit, and often deformed in body. Prematurely used up, their spring of life exhausted, too often they never arrive at manhood's summer. It is impossible under such circumstances, to give these children that general education which they require,—that general training and religious instruction which it is the duty of the State to see extended to all classes in a Christian land. And so we go on in Sheffield, "like clings to like, the whole creation through"; one generation passes away—ground off in the wheel—but another comes, like in ignorance, like in intemperance and folly—the children of to-day are the types of the fathers of yesterday; they have come into the world without God's blessing, in the homes where but too often their parents have left it without a hope. Without education, without moral or religious training, these children are compelled, at ten or eleven years of age, to work in the mills, and there their education is completed by the conversation of older boys and men, whose every breath is an offensive expression or an oath.

In the Department of Economy and Trade, Mr. WILSON read a paper on "Trades Unions, Strikes, &c.," and upon "Courts of Arbitration and Conciliation"; and Mr. DRONFIELD, a working man, read a paper on "The Advantages of Trades' Societies," which gave rise to a discussion eliciting remarks, among others, from Professor Fawcett, M.P.

On Thursday evening there was a great gathering of the working men of Sheffield, to the number, it was estimated, of nearly 3,000, in the Alexandra Music-hall, to avail themselves of the opportunity of meeting Lord Brougham, and of hearing addresses from several of the more prominent members of the Association. The noble Lord, who seemed much affected by the heartiness of the welcome accorded him, delivered a short introductory speech to the audience, in which he dwelt on the importance of making working men's homes comfortable to themselves and to their families, as a measure lying at the root of all social improvement, and claimed credit for having in all his intercourse with the operative classes told them plain truths and given them sound, useful advice. The proceedings thus opened were prolonged until a late hour, speeches in unison with the objects of the Association being delivered by many gentlemen. The meeting was addressed by Mr. T. Chambers, M.P., "On the Education of the People"; Dr. Lankester and Mr. George Godwin, "On Sanitary Science"; Mr. Thomas Hughes, M.P., "On the Relations of Employers and Employed"; and by Mr. Fawcett, M.P., "On the Present Position of Working Men."

The last-named speech excited no little sensation, Mr. Hughes running *contra* to the feelings of his auditory in a very remarkable manner.

He said he had heard a few things of Sheffield. The men of this town lived in the very heart, in the midst of the intelligence of England, and as working men they received the highest rate of wages, and yet he was told they were opposed to the introduction of machinery, whereby they were driving away from the town a large branch of industry for which they had been celebrated for hundreds of years. (General cries of "No, no," and "Order.") Well, he was brought up in an agricultural district, and was just old enough to remember the machine-breaking which took place in that part of the country. Those acts of folly produced a sad amount of destitution and misery; but by-and-by the men found out their mistake, and now there were reaping-machines and threshing-machines working all through the district, and what was the result? That wages had risen 50 per cent. since the introduction of machinery. He would warn the men of Sheffield, if they were opposed to machinery, that there could be only one result—that they would drive the industry of the town into towns where the men were not so short-sighted. (Applause.) Then he had heard that there was a rule of the trades' unions to this effect, that no man should wear a beard or moustache. (Laughter.) If that were so, he could only say that it was a very ill-advised step, inasmuch as there were trades in Sheffield which affected the lungs, and in which it would be of most vital importance that the men should wear the hair which God had given them upon their faces. (Applause.) If they had not such a stupid rule as that, he should be delighted to be enabled to contradict it. Then he had heard that there were rests used, the use of which was enforced by the trade, but the effect of which was to double up the man's arm and make it useless after a few years, while they had a rest which produced no such results, and which, if used, would enable a man to work ten, fifteen, or twenty years longer. If that were not true, let them contradict it. To his mind it was necessary that he should, in this great centre of trades' unions, where they had it nearly all their own way, tell them the plain truth; and in doing so he repeated, with regard to machinery, that if what he had heard were true, they had adopted a course by which they would gradually lose the confidence of the best part of their fellow-countrymen, and by which they would not hold their own in the great industrial race of the country, unless the men confined trades' unions to laying down laws for their own members, and did not meddle with those outside.

On Friday Mr. CHAMBERS, M.P., delivered an excellent opening speech in the Education Department, and expressed his hope that the managers of private schools and of "proprietary" educational institutions would not set their faces against the investigations of the Royal Commission most recently issued, for its operations were meant in no hostile spirit to them, but simply to extend to the middle classes advantages similar to those which had been gained by like agencies for the lower classes of society. He trusted that they would soon have more volunteer labourers in promoting the cause of education. Sir MANNOCKJEE CUSSETTER, of Bombay, who had been referred to as "the pioneer of female education in India," added some particulars, at the request of the president, with regard to the spread of education in his native country,

where, he said, till thirty years ago it had lain dormant, and was still surrounded by almost insurmountable obstacles. Among the enlightened class in India, the number of which might almost be counted upon the fingers, there was but one opinion—namely, that the only way to promote the improvement of the native population, morally, intellectually, and politically, was by advancing education, male and female, in every legitimate manner. He was not a Christian himself; but the more men's minds were enlightened and the more they saw of life, the better, he believed, they would be able to judge for themselves on this subject. If any of the natives thoroughly believed that Christianity was for their good, it was far better that they should declare their conversion openly than that they should remain hypocrites, thinking one thing and doing diametrically the opposite. From 1839 to the present day education in India had been marching at a steady pace. Two years ago an institution was opened in Bombay for the education of a limited number of daughters of respectable native families. He had previously tried the experiment in his own family, and it had proved successful. A strong prejudice, however, still subsisted in the country against female education, and without the co-operation of their European brethren it was impossible for enlightened natives to accomplish all those changes which they were desirous of seeing carried out.

Papers were read in the Reformatory Department by Mr. FREDERICK HILL, on "The Administration of the Poor Law," which he condemned; by Mr. T. BAKER on "Tramps," and the mode in which they were dealt with by parochial functionaries; and by Miss CARPENTER on the "Consolidation of the Reformatory Schools Acts, and also of the Industrial Schools Acts."

In the Health Department, Dr. LANKESTER, the president of the department, opened the business by giving an extempore address on "What are the best means of preventing the spread of contagious diseases?" He defined contagious diseases to be those which were capable of being communicated by one person to another by specific poisons generated in the system. He considered smallpox as the type of all such diseases, and that reason and analogy showed typhus fever, typhoid fever, scarlet fever, measles, whooping-cough, and cholera belonged to the same group of diseases. Practically it was of the utmost value to recognise the contagiousness of these diseases. In dealing with them three great facts must be regarded, viz.: 1st, the poison-maker; 2nd, the poison-bearer; 3rd, the poison-taker. He looked upon the poison of these diseases as produced in the blood, and pointed out as the best means of destroying it, dilution, oxidising, iodising, chlorodising, and the like. With regard to the poison-bearers, they were air, water, and dead organic matter. The predisposition to disease was then examined, and he came to the conclusion that those who dwelt amidst dirt and filth were most disposed to contagion, but he did not believe that any amount of filth and dirt would generate a contagious disease. Dr. P. H. HOLLAND and several other gentlemen took part in the discussion which followed.

In the Economy and Trade Department, Mr. HUGHES, M.P., said that several working men were in attendance, and he hoped the members would hear the explanation they would offer. Mr. W. BROADHEAD, Secretary to the Saw-grinders' Society, then stated that he had heard the statements of Mr. Hughes at the working men's meeting with very great surprise and regret, for he did not know that any such obnoxious rules as those referred to by Mr. Hughes existed in connection with any of the trades' societies of Sheffield. As to outrages, he was glad to say they were gradually dying out. He could prove that trade societies, whenever an outrage unfortunately occurred, had done their utmost to bring the perpetrators to justice, and in some cases they had even made good the property destroyed. Mr. DRONFIELD, a working man, also gave a general denial to the statements to which reference had been made, and the subject then dropped.

On Saturday the continuity of socio-scientific inquiry was partially broken by the intervention of a series of excursions to different places of interest within easy access of the town, including Chatsworth, Haddon Hall, Worksop, and what is called the Dukeries.

Those who remained heard a paper in the Health Department on the "Cattle Plague, its Origin and Prevention," by Professor JOHN GAMGEE.

On Monday various highly interesting papers were read, including one by Dr. LANKESTER on "The Causes, and Action, and Extension of Epidemic Diseases."

THE CATTLE PLAGUE.

The Queen has been pleased to appoint the Right Hon. John Poyntz, Earl Spencer, K.G., Robert Arthur Talbot Gascoyne Cecil, Esq. (commonly called Viscount Cranbourne), the Right Hon. Robert Lowe, Lyon Playfair, Esq., C.B., Clara Sewell Reade, Esq., Henry Bennet Jones, Esq., M.D., Richard Quain, Esq., M.D., Edmund Alexander Parkes, Esq., M.D., John Robinson McLean, Esq., Thomas Wormald, Esq., Robert Ceoley, Esq., and Charles Spooner, Esq., to be Her Majesty's Commissioners, fully to investigate the origin and nature of a contagious and infectious disorder, which is generally designated the cattle plague, now prevalent among the cattle of Great Britain, and to ascertain, as far as possible, the mode of treatment best adapted for the cure of the affected animals, and the regulations which may, with the greatest advantage, be made with a view

to prevent the spreading of the said disorder, and to avert any future outbreak of it. Mr. Montagu Bernard will act as secretary to the commission.

The City Cattle Plague Committee have appointed a deputation to wait upon Lord Palmerston to ask his lordship to issue a royal commission to inquire into the propriety of establishing sanatoria for diseased cattle. Should his lordship decline to accede to this suggestion, the committee is to be dissolved.

A malignant epidemic broke out last week amongst sheep in the neighbourhood of Rotherham. The disease is of the typhoid nature, and out of one flock of seventy sheep forty have died.

Within the last week several cases of the cattle disease in dairy cows have appeared at Wavertree, near Liverpool. In one case the cow was the property of a poor woman, and fed on the road and lane sides in the district. In the other cases, however, the authorities are quite at a loss to account for the spread of the plague.

Mr. W. Pride, a large farmer at Llanvihangel, near Chepstow, has lost upwards of sixty lambs from a disease which appears similar to that to which cows are subject, and known generally as the "mouth-and-foot disease." The cattle on this and a neighbouring farm have suffered from the same malady, but, happily, as yet with no fatal result.

Mr. W. Jones, an extensive cowkeeper at Norwood, East Whitechapel, states in a letter to the *Standard* that a cowman in his neighbourhood has discovered a cure for the rinderpest or cattle plague, and has operated successfully on several animals which had been condemned by the Government Inspector. The writer says:—

He only commenced at eleven o'clock on Saturday evening last on one of mine condemned by the Government Inspector, and not expected to live one hour from another; she is now recovering fast, and out of thirty cows he has attended twenty-five have recovered by his treatment. I give you the names of several of the proprietors of cows so cured: Mr. Marcus Poole, cattle salesman, Whitechapel-road, two; Mr. John Abbott, St. Ann's farm, Limehouse, five; Mr. Scates, carcass butcher, Aldgate, at his private residence, one; Mr. Warman, Charles-street, St. George's East, two; Mr. Davis, Royal Mint-street, one; Mr. Chambers, Trade-street, Mile-end-road, five; Mrs. Fisher, Leytonstone-road, by medicine sent by him, five. The whole of the above, with one exception, I have seen, and when I say all of them were condemned by the Government Inspector I think that the mode of treatment deserves some notice.

We (*Scotsman*) understand that it has been thought necessary by the scientific commissioners recently appointed by the municipal authorities to report on the cattle plague, to keep the sheep in the sanatorium in contact with the diseased cows there for another week. Afterwards, it has been arranged that the sheep shall be placed beside some healthy stock, in order to test whether or not they can communicate the disease to animals, although not susceptible to it themselves. Messrs. Swan and Sons have been instructed to purchase four or five animals to be placed in the field with the sheep.

Court, Official, and Personal News.

The Queen held a Privy Council at Balmoral on Thursday, when the form of prayer against pestilence was resolved upon.

It is understood that the Prince and Princess of Prussia will in a few weeks come to England on a visit to her Majesty, and, it is expected, will be accompanied by their young family.

The Prince and Princess of Wales will visit Earl Derby at Knowsley Park on their return from Scotland at the end of October.

Prince Alfred has arrived from the continent and gone down to Balmoral. The *Court Journal* says:—"It is expected that Prince Alfred will be promoted to the rank of Commander in the course of next spring."

The Earl of Derby is considerably improved in health, and is gradually regaining strength.

The Right Hon. Edward Cardwell is in Scotland, and will succeed Sir Charles Wood in attendance on the Queen.

Earl Russell and his family have arrived at Pembroke Lodge, Richmond, from their visit to Ireland.

The *Pall Mall Gazette* says:—"Prince Amadeus, the second son of the King of Italy, has been travelling in Scotland, and is, it is said, deeply hurt at the total neglect of the Court, which appears not to have heard of his existence. It is quite possible that Italy, a country which is forced into hostility towards Germany, is not in favour at Balmoral, but the courtesy of nations should not be dependent upon political feeling. Were a British Prince travelling in Italy he would be received as a national guest."

It is officially announced that the National Portrait Exhibition at Kensington is to be opened in April next.

The *Dundee Advertiser* says it is now understood that the choice of candidates for the Chair of Rhetoric in the Edinburgh University lies between George Macdonald, the poet, and David Masson, of *Macmillan's Magazine*.

There is a rumour to the effect that Mr. Denison will not be re-elected Speaker, and that the present Lord Advocate will be his successor, although another report confers the honour of First Commoner in England upon Mr. Bouverie.

Mr. Charles Dickens, who is in Paris, has perfectly recovered from the effects of the recent sunstroke. —*The Reader*.

Literature.

"THOUGHTS AT SEVENTY-NINE" *

The production by an octogenarian of a book that is full of vigorous thinking, distinguished by lively interest in the most recent phases of the subjects discussed, written with a clearness and force that the best days of its author never exceeded, is a circumstance so very unusual, that we are persuaded our readers will be glad that we give prominence to the volume recently published by the venerable Mr. Sheppard, of Frome. It is "a sort of sequel to the 'Words of Life's' 'Last Years,'" and, like that work, consists of miscellaneous pieces in prose and verse. The greater part is taken up with three Essays, on "Theism," "The Image of the Invisible," and "On New Testament Precepts," which are followed by a fourth and much briefer essay on "Perversions of Conscience," illustrated by interesting historical anecdotes.

The first Essay is one on which the author has bestowed great care, and has drawn on his resources of learning so freely, as to show the wide extent of his knowledge, and the retentiveness of his memory, as much as the liveliness of his intellect. To compare Christian Theism with that termed philosophic, whether the Theism of the ancient heathens, of our celebrated Deistical writers, or of living authors, and to show the advantages of the one over the other in the practical life of men, as the foundation of their activities and of their happy prospects, is the task Mr. Sheppard has thoughtfully performed. That part of the essay which investigates the ancient Theism, especially the Platonic, will perhaps be the most interesting and serviceable to readers possessing some cultivation. There are matters of opinion on which there is room enough for difference; such as the acquaintance of Plato with the Hebrew Scriptures, and the derivation thence of his Theistic conceptions, and of his highest moral truths; on which Mr. Sheppard appears inclined to side with the earliest Christian writers.

In the Essay on the personal manifestation of God in Jesus Christ, the opportunity is taken to retract the opinion expressed in a passage of a work now out of print—and which passage, he says, "John Foster justly disapproved"—in which he had accepted the assertion of Celsus, that Jesus was "little of stature, unsightly, and ignoble." We quite approve the retraction; believing that Origen correctly pointed to Isaiah as the source whence Celsus had drawn the materials he misrepresented in his adverse delineation. But we cannot assent to the particular reason by which Mr. Sheppard now supports the opposed view, that Christ probably had a figure and countenance the most noble and majestic:—

"We may add that as we read that *Moses* was 'fair to God,' 'a graceful child,' 'a child divine in form,' so it might well be expected that the 'prophet like unto Moses,' should be 'fairer than the children of men,' although his form and comeliness were to be marred, as for a moment, by sufferings."

The Essay "On New Testament Precepts" starts from the considerations, that our Saviour's preceptive teaching is found in experience to be much more difficult of interpretation and application than is generally admitted; that there are some professed Christians who ignore its spirit and its specific requirements; and that there are at least some who draw from it strained and untenable views of life and duty. With very great care, and with a reverent concern to ascertain the precise import of precepts the most comprehensive, and the most minute, the following subjects are treated:—On Self-Abnegation; On Possession, Gain, and Use of Property; Right Apportionment of Expenditure; Almsgiving for Temporal Wants; Labour, and Good and Bad Modes of Expense; Christian Moderation; and Applications of Wealth. We fully believe that many sincere and devout persons, who have been pressed in conscience on this question of conformity to Christ's precepts, and have found their somewhat confused views occasion a perpetual entanglement of their purposes and actions, will find in this Essay much useful help to a wise and tranquil practical life. We extract a passage on *personal almsgiving*, which we think is now-a-days much more neglected altogether than inconsiderately indulged.

"These considerations evince, that while the precept inculcates most forcibly the general duty of giving alms in fit cases, it must be taken with full latitude as to giving or not giving in any particular case, and as to the amount and kind of gift, according to the ability of the party and the need or character of him who asks. In this, as in many other instances, our great Teacher consigns the interpretation of his brief and forcible injunctions to the humble and devout exercise of our

own understanding. A book which I have seen, but whose title I forget, written I think by a physician, and treating of these precepts, has a quaint remark to this effect, that our Lord uttered them, as addressing people 'who had heads upon their shoulders.' We are called to adopt, with our best judgment and a pure conscience, the *spirit* and *design* of his command. Our Lord pointedly enjoins direct almsdeeds to relieve the bodily wants of our fellow-men. And is there not everywhere distressingly ample scope for such almsdeeds, among those of the poor who are sick, 'blind, halt, withered,' superannuated, disabled, or who *really* cannot procure sufficient employ; and also among some persons not so apparently poor, who can find no employment suited to their strength and habits?

"If thus we have the fittest objects for direct almsdeeds 'always with us,' do we not then, and then only, act in the true spirit of our Saviour's injunctions, when our alms are so directed? The rule of the apostle, 'if any (i.e., who can obtain and perform sufficient labour) will not work, neither shall he eat,' appears by implication to restrict almsgiving to those limits.

"But since the New Testament, duly interpreted, clearly favours these conclusions, we are next fully at liberty to reinforce them on grounds of observation and experience.

"It is known that direct alms, beyond those limits, are positively hurtful, aggravating the evils which they seek to alleviate; so that where St. Paul's rule above cited has been forgotten or disregarded, poverty, sloth, and immorality have grown and superabounded.

"In our own country the law also provides a measure of alms for the classes that have been mentioned. Not that this legal provision reaches all the fit objects, or affords aid so competent as at all to supersede that which is voluntary; but still it supplies very many wants; and it compels aid from those who would give little or none without compulsion. It abates, therefore, the extent and urgency of claims for relief and temporal distress on the Christians of our land.

"It is a law framed on the Christian principle of kindness, and which, in all probability, never subsisted in any country where Christianity had not been diffused and prevalent: a law designed to supplement the defect of voluntary succours. Even now it is almost peculiar to our own island; and it may perhaps be fairly taken as an indication of the greater influence of revealed truth here than in other communities. We believe it, however, to be a law not without some ill-effects, especially as tending to lessen a spirit of provident self-reliance, and to impair the sense of filial and relative duty and affection. Yet the direct good, when such a law is rightly enacted and administered, appears, on the whole, fully to outweigh the incidental evils.

"Still it may be urged, since confessedly too little is yet done by the Church collectively for spiritual charity, and by men collectively for the bodily wants of others, is it not the part of Christian self-denial and kindness to supply 'as much as lieth in us,' those deficiencies? Ought there not, for this purpose, to be a reduction of other expenditure to the very lowest and narrowest scale?"

The volume further includes "Metrical Prayers," some occasional "Thoughts," and a few translations from Herder. With one of the last-named we will close this notice, cordially congratulating the much-revered author on its issue to the world that has known him as a Christian writer so long.

"DEATH OR BONDAGE."

"Seiner kleinen Philomela," &c.

"To his little Philomela
Sang with deep o'erflowing ardour
Her Aedon his sweet strain,
When on high he mark'd a vulture,
And below a cunning Fowler,
Hovering, creeping, o'er the plain.
'Up! below'd one, up and choose now!
See, O see, what choice awaits us,
Bonds beneath us, death above!
'Quick my choice,' cried Philomela,
'Death unperturbed, welcome death!'"

SMITH'S ANCIENT HISTORY.*

Mr. Philip Smith's three volumes of Ancient History have filled a gap in our library. Twenty years ago, Rollin was still an authority, and we remember, not without a pang of regret, the hours of play out of which we were beguiled in school-boy days, by his animated if not highly critical narrative. But since then the teaching of a Niebuhr has percolated through our schools and our historical literature; the brilliant rhetoric of Livy has paled before the restored authority of the dry but accurate Polybius; and, in general, a more careful and searching analysis of the testimony of the past, has elevated the moral tone of history, and rendered its study a severer and more manly discipline.

Of course, a "Universal History"—such as Mr. Philip Smith undertook to supply, and of which one section has been successfully completed—is rather the treasure of the buyer of few books than of the buyer of many. Taking the department of Ancient History—to which a compendious treatment is best adapted—the historical student will be sure to be familiar with his Grote or Thirlwall for Grecian history; his Niebuhr, Arnold, Mommsen, for the Roman Commonwealth; his Merivale and his Gibbon for the later period of the Empire, and the rise of the kingdoms of Modern Europe. But even the scholar—should he be the happy possessor of all the noble works we have indicated—

may at times profitably refresh his memory from the more condensed narrative; while for certain portions of Ancient History, such as that relating to Egypt and Assyria, it is difficult to tell where to turn, except to such a work as the present. Invaluable as are the contributions of the great Egyptologists (as the learned in Egyptian research are rather pedantically designated), and the decipherers of the cuneiform archives of Behistun, Khorsabad, and Nimroud, to our knowledge of the past, they are yet rather materials for history than history itself. The plan of Mr. Smith's work of course precludes critical discussion, but with reference to the two important though obscure branches of history indicated, he has presented enough of the results to satisfy the ordinary reader, as well as to stimulate to further inquiry those who have the taste and opportunity.

Mr. Smith brings down his story to the fall of the Western Empire, A.D. 476—when, by the oddest mockery of fortune, one decked with the names of Rome's first king and first emperor, Romulus Augustulus, yields up the imperial city to Odoacer, king of the Heruli. Though traversing so extensive a field, the author never seems to lose interest in his subject. His narrative flows on with unflagging freshness and rest; and though he evidently has had his favourite parts, and has recoiled from the baseness which is all that has come down to us from others, we are unable to point to any portion that has been carelessly executed. The reader is impressed with the conviction that the constant recognition of an all-controlling Providence and the opening aspirations for Divine guidance (though some may, perhaps, think these had better have been uttered as the Greeks uttered their prayers under the walls of Troy) are real and unaffected; and that a consciousness of being in some sense an interpreter of "the ways of God to man," has added life and earnestness as well as elevation to his work. Mr. Smith does not leave his readers in any doubt as to the view he takes of what he appropriately emphasises as "the great central fact in the history of the world"—the advent of Christ. The "external" aspect of the world at the time is described as that of "waiting for its King"; its moral and spiritual want, as that of nothing less than a Saviour. A brief but comprehensive summary is given of Christian history as presented in its own archives, including not a few facts ordinarily thrown aside—not always without contempt—by the secular historian; though merely as secular facts they have had more important bearing upon the world's subsequent development, than many of the aimless conflicts which fill so many pages in the record of the past. The missionary journeys of the Apostle Paul are as truly a part of the world's history—nay, a far more essential part—as the expeditions of the greatest captain of his age, Pyrrhus. Mr. Smith has, therefore, done perfectly right in giving them their proper place in his narrative. It became the more needful for him firmly to take up such a position as this, with Gibbon's quietly scornful fifteenth chapter before him. Perhaps, however, it was entering rather too much into detail, to specify the dates and places from which the Apostle's letters were addressed to the churches; the more so that some of these are so very problematical. In one or two cases, as, for example, in connection with the fall of Jerusalem, or again, the Edict of Toleration by Diocletian, Mr. Smith has indulged the reflective vein rather more than seems to us strictly compatible with the purpose of his work. But this is a point respecting which opinions may well differ.

We have already referred to the excellence of Mr. Smith's narrative style. It is the style of an accomplished man and a scholar; always easy and well balanced in structure, and lit up from time to time by some felicitous characterisation, or some allusion, calculated to awaken the imagination no less than the critical faculty. His descriptions of battles are particularly clear and intelligible, and indeed are among the most readable parts of the narrative. Take, for example, the account of Trasimene (ii. 436) or of Arbela (iii. 65);—both brief, as was needful, but both models of clear and straightforward writing. In many other cases, he has been content merely to indicate the result of an engagement. This is the oftener necessary, that the details of so many important battles are altogether confused and unreliable.

In Grecian history Mr. Smith has leaned chiefly upon Grote; but his indebtedness to that original thinker is no greater than that which must attach to anyone writing on the same subject after him. Here indeed perhaps more than in any other part, is Mr. Smith's narrative brightened by the light of independent reading and direct acquaintance with original sources. His own articles on names eminent in ancient art, in the Dictionary of Biography, were already favourably known to scholars, and the fine taste displayed in them is no less conspicuous in the portions of

* *Thoughts at Seventy-nine.* By the Author of "An Autumn Dream," &c. London: Jackson, Walford, and Hodder.

* *A History of the World from the Earliest Records to the Present Time.* By PHILIP SMITH, B.A. Vols. I.—III. London: Walton and Maberly.

this history dealing with cognate subjects. For Rome, he acknowledges large obligation to the brilliant and masterly work of Mommsen in the earlier portion, and in the later to Merivale's admirable "History of the Romans under the Empire." We are not sure that it has not been a disadvantage for Mr. Smith to have had such a labourer in the field before him as the latter. Mr. Merivale has really left little or nothing to be gleaned after him. Add to this that Mr. Smith's cast of thought and style of composition bear a considerable resemblance to that of Mr. Merivale, and it will not appear surprising that he should from time to time—though always with distinct intimation of the fact—have been led to cull some of his predecessor's more condensed and characteristic passages, instead of trying to say differently what has already been so well said. Such extracts, however, nowhere figure after the manner of the "purple patch" which Horace talks about; but blend with the author's own text, while they enrich it. For the period of the Fall of the Empire, the principal materials lie ready to hand in the incomparable work of Gibbon.

We cannot say that we have marked no inaccuracies or omissions; but such as we have observed are insignificant in comparison with the extent of what is accomplished; and as a whole, these three goodly volumes are a fruit of labour which the author may well be proud of. They display throughout competent knowledge and sound critical judgment, and—unlike such works in general—are no less readable and attractive than they are convenient for reference. We have little doubt that Philip Smith's "Ancient History" will soon be generally regarded as the standard book. It is only necessary to add that the work is rendered complete by a full index; and that the maps which have been added to illustrate the text are remarkable for their clearness and beauty.

Mr. Smith announces his intention of proceeding with the *Medieval and Modern History*—though not, as heretofore, in monthly parts. We wish him equal success in dealing with the far more intricate subject that lies before him. He has extended his "Ancient History" to three volumes,—the third considerably thicker than the earlier two: he must beware, or a like extension in the remaining sections will render the entire work more bulky than is desirable.

WARNE'S COMPANION LIBRARY.

1. *The Sutherlands*. 2. *Rutledge*. 3. *Christine, or St. Philips*. (F. Warne and Co., 15, Bedford-street, Covent-garden.) "This series of novels (with which the Companion Library commences)" we are informed, "is now 'having a very extraordinary sale in the United States, 'edition after edition being rapidly sold.' The publishers also confidently expect 'that eventually a 'popularity will be awarded to them equal to anything 'yet reached by American authorship in this country.' It being impossible to forget that 'Uncle Tom's Cabin,' 'The Wide Wide World,' 'Queechy,' &c., &c., are of American authorship, the expectation aforesaid will strike one as being about as unreasonable as it is confident; but putting aside every calculation as to the probable success, immediate or ultimate, of the volumes at the head of this notice, we may say briefly that if they do not command success, they at least deserve it, inasmuch as they serve the double purpose of supplying to the reader of fiction three interesting, well-written tales, at the low cost of one shilling each, and exhibiting to him, so far as a romance can do, the folly and wickedness of trying to solve the mysteries of life and death without taking into account the Author of our Being. Although relieved from the dullness of novels written ostensibly 'with a purpose,' they yet leave the impression on the reader's mind that the author or authoress (the writer is apparently a lady) takes no uncertain or undefined view of life, its discipline and responsibilities, while the moral of her tale is unmistakably this, 'There is no peace to the wicked.' The author's style is somewhat elliptical and disguised by a few Americanisms, but they are so exceptional as scarcely to call for criticism. We were unfortunate in catching sight of the inscription in one of these volumes before we read a sentence inside, in which the author offers to her 'dear mother' whatever in it 'her just taste does 'not condemn, and her clear mind reject as worthless.' It would be unfair, however, to judge the author's style from this *lapsus*, for if her sentences occasionally indicate haste and carelessness in construction, her writing is for the most part clear, easy and pleasant.

The Sutherlands is what our fair readers will call a "pretty" story, but it is a sad one too. The writer has departed from the orthodox mode of bringing her heroes and heroines together on the stage, with their relations properly adjusted, before the curtain drops, and has most provokingly chosen to dispose of the one for whom she has contrived to excite all the sympathy and

anxious expectation of her readers, just as expectation has relaxed into the assurance that he is about to assume that position which they have coveted for him. The scene of the story opens in England. A youth and his sister, Warren and Laura Sutherland, left orphans, are meditating what their future course shall be, when the former is offered a clerical appointment in America (it is a story of the eighteenth century) in the service of the Church of England. He has to take a sad farewell of a lovely young girl, with whom he had been on the closest terms of intimacy since childhood, and he leaves her under the impression that she is inconstant and worldly, seeking universal praise and admiration rather than the devotion of a single heart. In America he and his sister accept the hospitality of their uncle Ralph, who owns there a large estate and a number of slaves. He is a coarse, hardened, unmitigated ruffian, but he has a wife who is the pattern of womanly love and patience, and an only son, Lawrence by name, a youth about eighteen years of age, strong-willed, handsome, manly, and courageous, blunt and high-handed in manner, yet gentle and chivalrous enough when occasion requires, and as much beloved by the slaves as his father is detested. Laura and Lawrence are at cross-purposes at once; the one timid and shy, yet firm and high-spirited, the other shy also, and somewhat awkward into the bargain, but being too proud to appear at a disadvantage, trying to inspire awe and produce submission by blunt retorts and sallies of sarcasm. All which Laura meets with becoming dignity, and thus the estrangement between them widens daily. But Lawrence, after all, knows what he is about. He has a sure eye and a steady hand as a sportsman and a lover; he does not mail his game, but brings it down with one shot in the right place. So with his love-suit. He never wooes his lady, but he wins her. He scorns her pity; he is too proud to be jealous, or, at any rate, to show his jealousy, under the most trying provocation: but his love is all the time as strong as death, and by an insight which often accompanies true love, he suddenly pierces through the disguises and innocent deceptions which his cousin had flung around her, and in a moment the prize is his. The tragic element in the story consists in the fortunes of a Mulatto slave-girl, whose passionate love for her young master brings the train of jealousy, hatred, and flight. Her fate, and what it involves, turns the drift of the story into a channel which will disappoint many an eager reader. True to the ideas of the last century, the young Church-of-England divine makes it his mission to teach, among other things, submission—on the part of slaves—to constituted authorities, i.e., slaveholders.

Rutledge (by the same author) is a very interesting story, written autobiographically. The author is her own heroine—at first an affectionate, intelligent, but self-willed and whimsical little "Miss." She leaves school at the commencement of the story, and under the guardianship of an unmarried gentleman of mature age, starts for the residence of her aunt in New York, into whose family she is to be engrafted. A railway accident delays her immediate conveyance to her aunt's, and renders it necessary that she should take shelter at the country seat of Mr. Rutledge, her temporary guardian. An accident met with during a ride on horseback necessitates a further stay at Rutledge—and it must be confessed that her visit is extended to a longer time than her convalescence requires. Mr. Rutledge, who lives alone (save the presence of his attendants), tries to make a companion of his ward: but she is capricious and childish, doing and saying things one moment and repenting them the next; longing to be taken more deeply into his counsels and yet repelling his approaches by her perversity and whimsicality. The time comes when she must no longer delay her visit to her aunt. That lady and her daughters are worldly and disagreeable in the extreme, and the newcomer resolves that she will not go into society. She knows little of her own heart, however, for she not only goes "just to see what it is like," but, elated with her early triumphs, goes again and again to all the balls to which she is invited, only too delighted to find that her beauty and amiability win for her a more hearty and enviable admiration than either of her cousins can secure by their dashing manners and affected gaiety of disposition. She passes through a dismal experience indeed; is brought by affliction "to her right mind"; and (shall we reveal it?) eventually yields herself up to her some time guardian, whose love to her, despite appearances to the contrary, has never wavered. A murderer and a ferocious horse, as in the last volume, add a tragic interest to the story.

Christine is also a very readable novel, but slightly wearisome to those who have read both the preceding ones. The ferocious horse and the murderer again put in an appearance, and there are many scenes interspersed throughout the tale that warrant the conclusion, that they have the same derivation as those in *Rutledge*. Substitute Christine for the "I" of *Rutledge* and Dr. Catherwood for Mr. Rutledge, transfer a few of the subordinate characters from the one to the other, change the main incidents and groundwork of the story, and there remains little to distinguish between the one and the other. It may interest many readers, but it will certainly interest those most who have not read its precursors.

BRIEF NOTICES.

The Poetical Works of William Cowper. With Notes and a Memoir, by JOHN BRUCE. Three Vols. (Bell and Daldy.) This new edition of Cowper is substantially a reprint of the well-known and admirable "Aldine Edition," edited by the late Rev. John Milford:—its distinction being, first, that the present editor, Mr. Bruce, has attempted a settlement of the text by a collation of all doubtful passages with the editions published in the poet's lifetime; and, secondly, that brief illustrative notes are added, on passages containing allusions to persons and circumstances which "have faded out of general knowledge" at the present time. In both respects this edition unquestionably surpasses all that have preceded it; and we, having on our shelves no less than seven, and we think the seven best editions, from that of 1808 to that of Robert Bell in the series of "English Poets," have no hesitation whatever in giving the preference to this perfectly edited and perfectly printed reproduction of Cowper's entire works—the "Homer" excepted. But a valuable feature of this edition remains to be noticed; it is, the new memoir prefixed to it. Mr. Bruce speaks of our knowledge of the facts relating to Cowper as "cumulative," and his sketch contains some things that are new, and which rest on the authority of letters and papers with which he has been favoured by many friends who represent contemporaries and correspondents of the poet. Even after his memoir was finished, and indeed passing through the press, some hitherto unknown papers came to light which have very great interest. The first is a letter from Cowper to his friend Unwin, which clears up all difficulties as to his means of livelihood, and shows that the contribution made annually by some of his friends was assisted by the third Earl Cowper, his first cousin, who had never been credited with any part in the raising of that allowance which the poet never scrupled to accept. It also indicates Cowper's consciousness of complications arising from the ambiguous character of his relation to Mrs. Unwin, the mother of his correspondent. The second recovered document is nothing less interesting than the outline of a sermon, which, at the request of Mr. Unwin, Cowper wrote for him, as suitable to be preached by his friend before the Judges of Assizes for the county of Essex. The subject is, "The Father hath committed 'all judgment to the Son'; and we extract a sentence that would hardly, perhaps, have been looked for from the writer's hand, but which shows how deeply grounded were his doctrinal views.

"To Him [the Son] also the judges of the earth are indebted even for that ability without which they would be unequal to their great charge. He is the [worn away] through which all is communicated which man receives; the [author?] of intellect, the dispenser of the gifts of nature as well as of grace. Proof: 'The light that lighteth every man that cometh into the world.'"

It is another sad instance of the poor poet's monomania, that he closes the letter containing this outline-sermon with the remark, "If you can make any 'use of it, it may be said of [me], 'Who being dead, yet 'preacheth.'" A letter, previously unpublished, from Cowper's kindly relative, Dr. John Johnson, also adds some interesting particulars to our knowledge of Cowper's literary projects. The last of these new documents is the Royal warrant for Cowper's pension of 300*l.* yearly; but the question still remains unsettled, upon whose application and recommendation it was granted. We are glad to learn that the editor has other unpublished materials connected with the poet, so extensive as to forbid their incorporation in the present brief memoir, and which therefore have been reserved by him for a separate publication. There remains but to add that Mr. Bruce has written most intelligently, with true appreciation, and with remarkable power of condensation; and that, on the subject of Cowper's insanity, and his relations to John Newton, he has shown excellent judgment and lively religious sympathy. Cowper's writings are, we confidently believe, certain to create a higher admiration and to exert a wider influence hereafter than all their past and present popularity represents; and there is no edition of them which can be compared with this as combining literary perfectness, elegance, and moderate cost.

The Student's English Dictionary: Etymological, Pronouncing, and Explanatory. By JOHN OGILVIE, LL.D. Illustrated by 300 engravings on wood. (Blackie and Son.) Dr. Ogilvie, to whom we owe that noble work, "The Imperial Dictionary" and its Supplement, and who lately furnished us with that valuable household work, "The Comprehensive Dictionary"—better far, as we said at the time, than any abridged Webster that had appeared—now places under deep obligation our students and higher-form schoolboys by the publication of a condensed work, on which he has bestowed five years' unremitting labour, the distinctive merit of which is, that by the aid of the scientific etymological inquiries of modern scholars, it traces the words to their ultimate sources, inserts their roots and primary meanings, and presents their other meanings in a natural order according to usage. We can well believe the laborious author that such a work has involved him in prolonged and extended research; and we only regret that a few words of his preface indicate that his linguistic toils have told unfavourably on his health and energy. Our judgment of the work—which of course does not contain so many words as the larger

works of the author—is briefly this, that it is all that could be accomplished within its compass as a guide to the etymologies and affinities of our language, and as to the original and secondary meanings of words; and that, by the addition of Mr. Cull's "pronunciations," on a capital system, it has been satisfactorily completed as the very best of school and college dictionaries of "the English tongue."

The First General Epistle of St. John the Apostle, Unfolded and Applied. By NATHANIEL HARDY, D.D. (Nichol's Series of Commentaries.) The author of this exposition was an English Churchman of the early Stuart and Commonwealth period, but of such personal worth and high ministerial qualifications that he was greatly followed and honoured by Presbyterians; and is, indeed, pretty evidently regarded by Antony a-Wood as a timid time-server, deserving Churchmen's scorn. Hardy was one of the deputation to Charles II. at the Hague; and immediately after the Restoration was appointed one of the Royal chaplains; and ultimately became Rector of St. Martin's, Westminster, Archdeacon of Lewes, and Dean of Rochester. A brief memoir is prefixed to this reprint, by the Rev. T. Smith, the general editor of the valuable series to which it belongs. The exposition, in the form of sermons, is only a fragment; but is justly described by the editor as "in matter purely evangelical, in spirit earnest and affectionate, in manner eloquent and impressive:—they have been held in high repute by students for nearly two centuries; and the volumes containing them have long been eagerly sought after by book-collectors."

The Complete Works of Stephen Charnock. Vols. 3 and 4. (Library of Standard Divines: J. Nichol.) It will be sufficient to record the progress of this important Puritan series by the publication of these farther volumes of Charnock, containing Miscellaneous Discourses.

The Fulness of the Blessing of the Gospel of Christ: being a Series of Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By the Rev. T. G. HORTON. (London: Jackson, Walford and Hodder; Edinburgh: T. and T. Clark. 1865.) The selection of small portions of Scripture for exposition in a series of popular discourses is one of the most natural and efficient uses of the pulpit; and where the relation of such portions to the rest of the book, and (if need be) to the rest of Scripture is carefully traced, the utmost service may be rendered. The fifty-third chapter of Isaiah, and the eleventh of the Hebrews, and other prominent pieces of Holy Writ, have often supplied in this way the most valuable instruction and impulse. It does not follow that lectures on such portions which are even admirably suited to a weekly audience are as excellent a means of instruction through the press. The repetition of thought and appeal that may be wisely indulged in the one case becomes tedious in the other, and may hinder the appreciation of the more distinctive and valuable efforts of the preacher. Mr. Horton has chosen the eighth chapter of the "Romans" for this continuous exposition, and in a goodly, well-printed volume he gives the public the discourses he had first delivered to his congregation. Antecedently we should have said that chapter was likely to betray its expounder into much repetition, and certainly we cannot congratulate Mr. Horton on having altogether escaped the peril. He pursues his exposition through twenty-five discourses, making both his hearers and his readers at times regard him as in painful sympathy with the Apostle's solicitude when he said, "to write the same things to you, to me indeed is not grievous, but for you, it is safe." Few chapters require a subtler intellect animated by a devout heart for its just exhibition than this. Well does Mr. Horton style it "The Fulness of the Blessing of the Gospel of Christ," since it furnishes occasion for the treatment of every "good thing" Christ hath brought us, and this in vital relation to man's depravity and helplessness, and to the Divine wisdom, power, and grace. The reader who has perused the book will lay it down with the conviction that there are few aspects of the glorious work of the Lord Jesus Christ, and of the Holy Spirit, on which it fails to treat. But we could have wished that a brief, succinct, yet comprehensive analysis of the chapter had been given at the outset, and that the relation of each theme as it was subsequently treated had been lucidly indicated in a few words. As it is we fear many will rise from its study with a most inadequate sense of the sublime train of thought and confident expectation along which the Apostle would carry them. There is much that is excellent in the volume: not a few pages might be cited in which the preacher rises into fervid pulpit eloquence, both persuasive and animating. But the general style is not so careful as it should be; there is a negligence which ought not to have been suffered in the press at any rate. We do not like such epithets as "immortal" applied to this chapter, or as "wise and most important" applied to the exhortations of the last four chapters: they hardly consist with the reverence and docility due to the Word of God.

THE MAGAZINES.

The *Cornhill* has this month a most excellent number. For the reader interested in philosophical speculation, there is a paper on "The Platonic Doctrine of Ideas," written with perfect knowledge, and with clearness and

elegance. For such as are "sociological," there is a discussion of that grave question of psychological medicine and criminal law—the legal test of insanity. The writer professes to take "a Mad Doctor's point of view"; but writes without professional prepossessions, and with much sound judgment and practical helpfulness. Of lighter essays, there is a delicious "Holiday in Venice," and an account of a new watering-place on the coast of Normandy, sufficiently accessible and attractive to become a favourite resort—Trouville-sur-Mer. Mr. Wilkie Collins's "Armada" is no doubt his greatest performance; but we cannot heartily enjoy the lurid light and thick atmosphere of the story; while Mrs. Gaskell more and more delights us with the truth and reality of the everyday history she is now drawing to a close.

Fraser has an article on "Ireland and her Exhibition in 1865," which is full of very valuable fact, and brings the actual condition of the country vividly into view. Besides statistics, and careful inferences from statistics, of houses and lands, of crime and pauperism, the great questions of education and religion are carefully, and for the most part judiciously, treated of. The writer does justice to the fine texture of the intellect, and the delicate susceptibility of impression, by which Irish children are distinguished more than our own; and utters a few appropriate words as to the education that may develop and assist them. On the Church question he is plain-spoken, and admitting that the existing Irish Church does not peculiarly press on the Catholics in an appreciable degree, and that the Irish clergy might allege much on their own behalf, if content to rest their cause on mere expediency, he yet affirms (as who that is not wholly ignorant or prejudiced would not?) that "the Protestant clergy of Ireland are in a false position, and strive hopelessly to maintain in the year 1865 a position tenable in 1685": and that we reach "the very climax of confusion" in the case of a Church like this, which is "endowed neither on the claim of its truth (for Maynooth is endowed to teach the very doctrine against which it protests), nor on the ground of its being the religion of the majority of the people." That the writer has a certain under-current of feeling, however, appears in the back-handed stroke of the following passage:—"If the Church of Ireland taught 'absolute and final truth, instead of such a Calvinistic theology as is well nigh obsolete elsewhere in Europe,' even then to maintain it as a State-Church in the face of eighty-nine per cent. of a Romanist and Dissenting population, would be a wrong to the very truth it taught." Of course we agree to this conclusion. "Austrian Politics" is an able article,—to be referred to, as well as once read. The "Writings of Bolingbroke" is a fine piece of literary criticism. Mr. Boyd has a few plain words on "The Organ in Scotland":—and the number closes with an interesting sketch of that true artist, "William Hunt, the Water-colour Painter."

In *Macmillan* we have a second article from Professor Bain, on "Mr. Grote's Plato"; treating of "the affirmative, or exposition, dialogues." Both writers are rather confident and jubilant as to the Socratic doctrine in the *Protagoras* being a direct, serious, and elaborate identification of the Good with the Pleasurable, of Evil with the Painful, as the only intelligible standard of reference for our actions; but Platonists will not submit to Mr. Grote's ruling, in the face of other dialogues in which it is admitted he theorises differently, nor can those dialogues so easily be set aside, as less distinct and satisfactory than the *Protagoras*, by the sort of thing which Mr. Grote (we think rather unworthily of himself) has written in a passage on the *Gorgias*, where he closes a satirical enumeration of the condemnations of seemingly all things actual and possible by Socrates, with the sneer—"It is in this point of view that various Platonic commentators extol in an especial manner the *Gorgias*; as recognising an Ideal of Good, superhuman, and supernatural, radically disparate from pleasures and pains of any human being, and incommensurable with them: 'an Universal Idea, which, though it is supposed to cast a distant light upon its particulars, is separated from them by an incalculable space, and is discernible only by the 'Platonic telescope.' Professor Fraser contributes to this number a sketch most appropriate, and fully appreciative of "The Literary Life of Isaac Taylor," from which we could quote largely if we could really make its more interesting paragraphs intelligible without sketching the whole article. We strongly recommend all who have been benefited by the solid and rich works of this truly great lay theologian to read this article. Mr. Henry Kingsley writes of "Eyre, the Australian Explorer," as none could write but himself. "A Neglected Art" is a paper perhaps worth reprinting, on home-management, with especial reference to the application of their talents by ladies of the middle-classes, to the intelligent administration of the kitchen, to the best use of their servants, and sundry other connected matters that are significant enough to those who have "limited incomes."

Blackwood has some fifty pages further of Von Borcke's "Memoirs of the Confederate War of Independence,"—in which Von Borcke seems an occasionally distinguished figure. There is what is to us a disgusting acknowledgment of the writer's satisfaction in wiping the blood from his sword on his horse's mane, after a cavalry fight, which otherwise is ex-

cellently described as one of those rare incidents in modern warfare, a sabre combat, after the fashion of a Dutch battle-piece by Wouvermans. When we add that the narrative, most vigorously and picturesquely written, comes down to the second battle of Manassas and the invasion of Maryland, we shall have indicated how much there is to fascinate the reader's attention. "Switzerland in Summer and Autumn" is well-continued: and "The Laying of the Atlantic Cable" is once more described, not less completely or effectively than by another witness, in this case by Mr. Henry O'Neil, A.R.A.

The *Eclectic* has some words of candour and honesty on "Mr. Mill's Indictment of Sir William Hamilton," and closes thus,—“While (we shall, perhaps, startle our readers by saying) we believe the spoils of abstraction may gain less by Mr. Mill's volume than by Sir William Hamilton's speculations, we believe, and we say it very distinctly and advisedly, faith, in the long run, will gain more.” An article to the facts of which, real or supposed, the friends of Baptist missions in Jamaica will without doubt direct immediate practical attention, appears as "The Jeopardy of Jamaica," so serious in its character that we must believe the editor to have taken great precautions in assuring himself of the authority of his contributor, and of the duty of publishing his facts and opinions. Certainly there have reached us at times, through other than missionary channels, but from no opposed parties, statements too sadly like these. By the way, the *Eclectic* is always full of printer's errors. Need it be so? It is often very irritating; and a monthly, intended to be preserved, should not be like a hurried weekly sheet.

Of the *Christian Spectator* we have already spoken, on its passing into the hands of its new editor, and have directed attention to a portion of its contents. The author of "Westhampton Church Records" seems determined that plain truth shall be spoken on the practical working of our Congregational principles; but equally determined that it shall be truth without prejudice and without partiality. Similarly spirited, and aiming at a true Scripturalness and spiritual vitality in theology, is the forcible paper on "Christ, and Philosophy, and Vain Deceit." A beautiful sentiment pervades the address on "Christ's Healing Touch." The remaining papers make up a sufficiently varied number.

The *Mayfair Miscellany*. No. 1 is the successor to, and improvement upon, the *Musical Monthly*, of which we have often spoken. It is now large octavo in size, instead of folio—much more suited to the hands of ladies. Music is still one of its chief features; and this number contains a pastoral song by Gounod.

Our *Own Fireside* has a sweet simple piece of music by Mr. Hatherly, "A Fountain-side Hymn"; and we must especially praise Mr. Fowler's "Witness of Two 'or Three,'" as a valuable contribution to the popular study of the Christian Evidences. The variety and fitness of the entire contents to home-reading fully satisfy us.

Good Words has a great feature in the original and richly-suggestive paper of Professor Henry Rogers on a "Chapter of the Book of Job." We could quote much with delight; if it were not everybody's business to read it, who knows what the author of "Greyson" is likely to bring to his subject. There is a capital and useful paper on the "New Religion of the Maories"—which, we may say, other magazines give some account of in articles we are unable further to notice. The editor's "Eastward" is, we think, more and more interesting.

Christian Work shall always have our recognition while it continues so ably to put us in contact with the Christian activity of the entire globe: but its contents ought never to need to be represented by quotation, or to be described, in any household where a journal like ours goes.

The *Sunday Magazine* begins a new volume, and the Editor, Mr. Plumptre, Mr. De Liefde, and Dora Greenwell—not to mention others—make wondrously pleasant and profitable provision for the leisure hours of the day of rest.

Let us briefly name the *Museum*, to commend to notice the article on "How the Business of the Education Department is Conducted," with other papers that we are glad to read, though not always acquiescing in the educational views of the very able writers.

Hardwicke's Science Gossip has papers we have looked over with lively interest on "Old Trees," "Hermit Rocks," "Toadstools," and especially, after much personal endurance from flies this hot autumn time, we have been glad to think of flies as suffering from Parasites, which form the subject of another column.

The *Gardener's Magazine* is the quite indispensable monthly of all who have ten square yards of land, and even of those who only grow flowers at windows. It is full of delightful information, and makes the editor seem a personal friend.

BOOKS RECEIVED.

A Descriptive Handbook for the National Pictures in Westminster Palace; *Bradbury and Evans*. Faith Gartney's Girlhood; *Sampson Low, Son, and Co.* Maude's Visit to Sandybeach; *Procrastinating Mary*; Come home, Mother! *Partridge*. The Evidence for the Resurrection of Jesus Christ; *Williams and Norgate*. Sunday Magazine, Vol. I.; *Strahan and Co.* Lyra Americana; *Religious Tract Society*. Mackay's

Outlines of Geography; Blackwood. Arabian Nights' Entertainment; Penny Readings in Prose and Verse; F. Warner and Co. Our Domestic Fire-places, Second Edition; A Treatise on Smoky Chimneys, Second Edition; R. Hardwick. Light on the Grave; W. P. Nimmo. The Flower of Grass; Nisbet and Co. Cambridge Shakespeare, Vol. VII.; Macmillan and Co. Bishop Colenso's Translation of Dr. Oort's Worship of Baalim in Israel; Longman. Clarkson's Practical Works, Vol. III.; Ten Years in South Central Polynesia; Observations on the Fathers of the Fourth and Fifth Centuries; Sketches of General History; The Great Propitiation; Nisbet and Co. The Finished Course; Seeley.

Miscellaneous News.

The number of patients relieved during the week at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 107.

THE SANITARY STATE OF SOUTHAMPTON.—Dr. Parker, one of the principal medical officers at the Royal Victoria Hospital, has been instructed by the Government to visit Southampton and report on the sanitary state of the town with reference to cholera. He was met at the Audit-house by the Town Council, the guardians of the poor, and the medical profession. Dr. Parker approved of the efforts of the authorities for securing the town against cholera.

A LUSUS NATURE.—A curious application was made to the magistrate at Worship-street Police-court on Tuesday. A Mrs. Farr asked the magistrate to give some assistance to a poor woman named Barlow, who had recently been delivered of a child with two heads. One head grew from the other in such a manner that the slightest sudden movement of the child must cause death. The result was that the mother could never put the infant down. Mrs. Farr vouched for the truth of this statement, and the magistrate ordered a sovereign to be given to Mrs. Barlow from the poor-box.

MR. BRIGHT AND THE GAME LAWS.—Mr. Bright having been invited to attend a meeting of the Midland Farmers' Club, in which the question of the Game Laws was appointed to be discussed, has addressed a letter to the gentleman from whom he received the invitation. He urges them to combine to secure the election of men who will really represent their opinions, and assures them that in their efforts to secure their independence they would receive the cordial support of the Liberals in the towns. The Game Laws, he thinks, cannot with advantage be modified—they must be wholly repealed; and the accomplishment of this object is within the power of the tenant farmers themselves.

REV. J. P. CHOWN ON AMERICA.—The Rev. Mr. Chown has delivered a lecture in St. George's Hall, Bradford, entitled "A Summer Furlough Across the Atlantic." On the first evening the mayor of the borough presided, and St. George's Hall—one of the largest in England—was filled to overflowing by an intelligent and influential audience. In consequence of the great interest excited by the lecture, Mr. Chown was prevailed upon to redeliver it, when St. George's Hall was again crowded. The chair was occupied by W. E. Forster, Esq., one of the M.P.'s of the borough. As another proof of the Rev. Mr. Chown's disinterested efforts to benefit the labouring classes, it may be mentioned that the proceeds of both lectures were handed over to the respective treasurers of the Bradford Infirmary and the Eye and Ear Infirmary—the former receiving the handsome sum of 160*l.*, and the other 15*l.*

THE FENIANS.—The printer and proprietor of the *Connaught Patriot* have been arrested for publishing in that paper a treasonable and seditious article, and committed for trial. Francis Cleary, a medical student, who was arrested on Saturday, was brought before Mr. Stronge on Monday and remanded for further examination. A letter written by the prisoner was produced tending to establish his connection with the Fenian brotherhood. Six other persons of humble rank, five of whom had been arrested in Clonmel and one in Tuam, were also brought before Mr. Stronge and remanded for a week. The *Dublin Evening Mail* believes that a special commission for the city of Dublin, intermediate between the October and December commissions, will be held for the trial of the prisoners charged with Fenianism.

MURDER OF A MOTHER AND SISTER.—Edinburgh has been the scene of a dreadful tragedy. A young man named John Hunter, who had from boyhood been of weak intellect, was confined in the house in the care of his mother and sister. He seems not to have liked his detention at home, and having determined to liberate himself, attempted to leave the house. He was intercepted by his mother and sister, and in a fit of anger caused by this obstruction, he struck them down with a bar of iron with which he had armed himself. The blows were given with such force that death was instantaneous in both cases. The maniac is in custody. Mrs. Hunter was sixty-eight years of age. She was the wife of Robert Hunter, sculptor, of Dalrymple-crescent, Grange. Miss Hunter was forty-two years old.

THE WEATHER.—The long spell of fine dry weather seems to have broken up. On Sunday morning, and again in the evening, we were visited in London with copious showers of rain, and the wind, which had been eastward for more than a fortnight without interruption, changed to the south. There was a good deal of sheet lightning and some distant thunder at night and a heavy downfall of rain, which continued on Monday, and partially yesterday. The *Leeds Mercury* of Tuesday says:—"For the first time for about a month, rain began to fall on Sunday evening throughout the country. Yesterday was also a wet day. At

intervals some heavy showers fell in Leeds, and last night there was every prospect of a continuance of broken weather." The *Western Times* says:—"All sorts of strange phenomena are occurring in the vegetable world in this year of three summers. At Newton St. Cyres, a lucky gardener is gathering a second crop of peas under very extraordinary conditions. The haulms of the first crop being cut off, vitality enough was left in the old root to send up new stalks, which have blossomed and produced another crop of fruit. This wonder may be seen on Woodbury Farm in the open field—the sort, early Warwick. Apple trees are getting into blossom with a view to making up for the spring blight. Strawberries are being gathered as if it were early spring, rather than autumn; at Creedy one bed has produced three crops. A vine at Crediton is again in full blossom, and a laburnum on our own premises is flowering afresh."

Cleanings.

Twenty West-end London licensed victuallers were on Saturday fined for using deficient measures. The Birmingham Working Men's Exhibition will yield a surplus of more than 1,000*l.*

A letter was lately received at the Chicago Post-office directed "To an Honest Man." The chief clerk sent it to the dead letter department.

Sir W. Lawson, of Brayton Hall, Cumberland, has contributed 2,500*l.* to the special agitation fund of the United Kingdom Alliance.

Professor Longfellow has recently completed an English blank verse version of the "Divina Commedia" of Dante.

Last week a codfish, having in its stomach a pair of spectacles with brass frames, was caught off Flamborough Head.

The *Pall Mall Gazette* states that Mr. Justice Crompton is ill. His condition occasions grave anxiety to his friends.

A fine statue of the Emperor Trajan is said to have been found while excavating near the Villa Lavinia, in Rome.—*Athenaeum*.

The crinoline of a lady caught in the wheel of a perambulator on Saturday morning in London. She fell into the road, was run over, and killed.

The Lords of the Admiralty have decided upon issuing to all her Majesty's ships on foreign stations, for the use of the crews, a certain number of weekly papers and monthly publications.

Mr. Anderson, in his work, "Lake Ngami," tells us that he has seen nests quite twenty feet high, with a circumference of 100 feet. The walls are so strong that hunters are accustomed to mount upon them when looking out for game.

Mr. R. H. Allnatt, the Sussex meteorologist, has been making observations on the deposition of dew in the recent foggy nights, the result of which is a conclusion that, in his neighbourhood, at all events, the amount of dew deposited in four nights was equal to a ton and a half per acre.

Our neighbours across the Channel seem as if they would never learn to understand England and the English in the smallest degree. The latest piece of misapprehension reported is odd enough. This time the papers state that *la perruque du lord maire*—"the wig of the Lord Mayor"—has been conferred on "l'Alderman Phillips."

DR. WATTS' CEDAR.—A correspondent of the *Gardeners' Chronicle* calls attention to the well-known cedar of Lebanon in Abney-park Cemetery, that is so intimately associated with the memory of Dr. Isaac Watts. "It is a splendid specimen, and is now laden with thousands of cones in various stages of growth, the contrast between the colour of which, especially the younger ones, and the very dark foliage of the tree, is very charming, and, as far as I know, very unusual in the immediate vicinity of London."

EXTRAVAGANCE OF THE FRENCH COURT.—The excitement of the Empress of the French always in a different costume lasts the whole day at Biarritz. The Baronne de Rimsky Korsakoff has been the queen of beauty and fashion during the season. Each day, morning and evening, did she display a new dress. She stayed just thirty days, so that the show was carried to the extent of sixty new robes, round which her fair and envious rivals in the struggle for fashion and distinction were wont to gather with the most naïf and undisguised admiration!—*Court Journal*.

THREE CENTURIES AND A-HALF AGO.—"I have seen a man who conversed with a man who fought at Flodden Field," may be said by a venerable octogenarian gentleman to whom we are indebted for the following most interesting memorandum:—"The writer of this, when an infant, saw Peter Garden, who died at the age of 126. When twelve years old, on a journey to London about the year 1670, in the capacity of page in the family of Garden of Troup, he became acquainted with the venerable Henry Jenkins, and heard him give evidence in a court of justice at York, that he 'perfectly remembered being employed, when a boy, in carrying arrows up the hill at the battle of Flodden.'"

It was fought in ...	A.D. 1513
Add Henry Jenkins' age ...	169
Less ...	11
	153
Peter Garden ...	126
Less his age when at York ...	12
	114
The writer of this in 1865, aged ...	80
	A.D. 1865.

—*Edinburgh Courant*.

Obituary.

DEATH OF CANON STOWELL.—The intelligence of the death of the Rev. Canon Stowell, rector of Christ Church, Salford, will be heard in many quarters with unaffected regret. Mr. Stowell was a recognised leader of the "Evangelical" party in the Church of England, though he was hardly less known as an indefatigable and most earnest parochial clergyman. Mr. Stowell was honorary canon of Chester Cathedral. He was born in the Isle of Man in December, 1799, and died about mid-day on Sunday. The activities of a busy life left Mr. Stowell but little leisure for authorship, but he found time to contribute the following works to the catalogue of contemporary literature:—"Tractarianism Tested," two vols.; "Lectures on the Character of Nehemiah,—a Model for Men of Business"; "Self-culture"; "The Voice of the Church in Holy Baptism"; the "Moderation of the Church of England"; "Worldly Anxiety"; "The Bible Self-evidential"; "The Pleasures of Religion and other poems"; "Confession"; "William Palmer, a Warning"; "The Age We Live in"; "The Day of Rest"; and several other theological works, sermons, lectures, speeches, and letters. The *Manchester Examiner* says:—

Mr. Stowell's preaching has always been extempore, and of the character of simply worded exposition and exhortation, so quietly earnest and affectionate in manner that the hearers could hardly fail of a sense of personal communion with their pastor. His influence over the poor and unintelligent was always remarkable. He used to say that his habit was to address himself apparently to one of the most stolid-looking faces among his auditory, and until that face gave signs of its owner being awakened to reflection by the discourse, he did not quite feel that he could be speaking to the purpose. Mr. Stowell had also a wonderful influence with young people, attracting them to him as children, and retaining their regard as they grew older. His special care for them was not limited to the ordinary schoolroom; he had established an essay and literary society, and other agencies for promoting the social element of their intercourse in combination with efforts at self-improvement. There are men holding good commercial positions in Manchester who can date all their progress from the fact of their connection as poor children with Mr. Stowell's schools. There can be no doubt that in every way in which a clergyman can affect his own neighbourhood permanently for good, both by public labours and in private visitation, by sympathy, charity, and personal manner, Mr. Stowell has built for himself a lasting name and influence. He interested himself from the first in all educational and sanitary movements, and he may be considered, perhaps, the founder of ragged-schools in Salford. He has also proclaimed and exemplified so emphatically the benefits of temperance, that an impression very generally prevailed that Mr. Stowell himself had become a total abstainer; and for many years this was practically the case, though he never formally became one, and found the strain of his labours too great for unrelaxed adherence to the letter of a wise rule. It has happened for weeks at a time that he was ministering in his own church both morning and evening on a Sunday, and yet filled the pulpit of some other church, miles distant, in the afternoon.

DEATH OF THE REV. JOHN CLAYTON.—This venerable Independent minister died last Tuesday at Bath, where he has been for some time residing as an invalid, at the advanced age of eighty-six. Though the eldest, he was the survivor of the three brothers, who each enjoyed considerable reputation as pastors of Congregational churches. The father was the predecessor of the Rev. T. Binney as minister of the Weigh House Chapel; William was settled at Saffron Walden; George was for many years pastor of York-street Chapel, Walworth; and the deceased had, up to within the last eleven years, the oversight of the church at the Poultry Chapel, Chesapeake.

Births, Marriages, and Deaths.

BIRTHS.

MANN.—August 10, at Grahamstown, South Africa, the wife of the Rev. Leigh Mann, of a daughter.
TURNER.—October 3, at Norwich, the wife of the Rev. F. S. Turner, B.A., of Canton, of a son.
BAILY.—October 8, at Camperdown Cottage, Broughty Ferry, Dundee, the wife of the Rev. James Baily, of a son.

MARRIAGES.

EVANS—HUGHES.—September 20, at Salem Chapel, Carnarvon, by the Rev. D. Roberts, assisted by the Rev. J. Thomas, of Liverpool, the Rev. E. Evans, Morriston, to Jane, the only daughter of the late J. Hughes, Esq., Carnarvon.
KIRBY—SLEE.—September 25, at Great George-street Chapel, Liverpool, by the Rev. R. Thomas, Mr. Richard W. Kirby, of London, to Lavinia Susanah, fourth daughter of Mr. Samuel Slea, of Liverpool.
ABRAHAM—GODFREY.—September 26, at the Congregational chapel, Teignmouth, by the Rev. W. Whitley, Mr. John Abraham, of Liskeard, to Emma, daughter of the late Mr. James Godfrey, of Sidbury.
HUGHES—DAVIES.—September 26, at Brunswick Chapel, Moss-street, Manchester, by the Rev. J. Thomas, Mr. Richard Hughes, Brooks Mills, Audlem, Cheshire, to Sarah, second surviving daughter of Mr. Edward Davies, millstone manufacturer, of Manchester.
GARLAND—VEZEY.—September 26, at St. James's Church, Bath, Thomas, only son of Thomas Garland, Esq., of Richmond House, Hackney, to Elizabeth, only daughter of the late Joseph Vezey, Esq., of Bath.
ASHTON—JESSOP.—September 30, at West Parade Chapel, Wakefield, by the Rev. Thomas Kent, of Wakefield, Mr. James Ashton, of Sandal, to Sarah Ann, daughter of Mr. Thomas Jessop, of the same place.
BOLTON—LAUNDY.—September 30, at the Congregational church, Kingland, by the Rev. T. W. Aveling, Mr. George Bolton, of Navarino-road, Hackney, to Sarah Anne, third daughter of Samuel L. Laundry, Esq., of Richmond-road, Hackney. No cards.
SHAW—CALVERT.—September 30, at the New Church, Square-road, Halifax, by the Rev. W. Roberts, Mr. John Wesley Shaw, to Emma, third daughter of the late Mr. Robert Calvert, Halifax.
WILSON—PORTWAY.—October 4, at East-parade Chapel, Leeds, by the Rev. E. B. Conder, M.A., John Frederick Wilson, Esq., of Middlesborough, second son of John Jowitt Wilson, Esq., of Kendal, to Charlotte, only daughter of George Portway, Esq., Springfield Mount, Leeds. No cards.

LAMB—OSTLER.—October 4, at Saltire Congregational Church, near Bradford, by the Rev. T. Roberts, uncle of the bride, Thomas M. Lamb, of Silverdale, Lancaster, to Annie, youngest daughter of the late Stow Ostler, Esq., of Liverpool. No cards.

WHITE—CROUCH.—October 4, at Stepney Congregational Chapel, by the Rev. William Gill, of Woolwich, Richard, eldest son of G. White, Esq., of Plumstead-common, to Isabella Naomi, only daughter of the late W. Crouch, of Mile-end Old-town.

WATERFALL—CARTWRIGHT.—October 5, at the Friends' Meeting-house, Ayrton, Arthur, son of the late Henry Waterfall, formerly of Leeds, to Hannah Maria Cartwright, daughter of George Cartwright, all of Ayrton.

PEERS—BLOOR.—October 5, at the Independent chapel, Sale Moor, by the Rev. Mr. Morris, Mr. Joseph Peers, of Manchester, to Martha, daughter of Mr. George Bloor, of Sale.

DEATHS.

OLDING.—September 30, at the residence of Benjamin Cooke, Esq., Adelaide-crescent, Brighton, Joseph Alderay Olding, Esq., of Lee road, Blackheath, second son of the late Stephen Olding, Esq., of Clement's-lane, Lombard-street, and Lower Clapton, aged forty-six. Friends will please accept this intimation.

CLAYTON.—October 3, at No. 9, Bladud-buildings, Bath, in the eighty-sixth year of his age, the Rev. John Clayton, late of the Poultry Chapel, London.

CUTHBERTSON.—October 3, at his residence, Upper Holloway, George Cuthbertson, Esq. (late of Aldersgate-street), in his eighty-eighth year.

STOWELL.—October 3, at Bar Hill, Pendleton, aged sixty-five, the Rev. Hugh Stowell, M.A., D.D., rector of Christ Church, Salford, and Hon. Canon of Chester.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Two advances in the Bank rate of discount have been made since our last issue, viz., on Thursday last, from 5 to 6 per cent, and on the Saturday following from 6 to 7. Such rapid advances as have been witnessed during the last ten days are altogether unprecedented, and yet only the final rise was really effective in checking the numerous transactions.

The reserve of the Bank had fallen on Thursday last to 5,105,677l., a diminution of 4,860,597l. from the amount in their possession on the 15th June, when the rate was at 3 per cent.

"An English Merchant" writes to the *Times* saying:—

The real cause of the present state of affairs is that the Americans have been purchasing here, in all the manufacturing towns, all descriptions of goods in enormous quantities. These purchases are nearly all made on credits granted by the first American and London houses, at three and four months, against the shipping documents, and the bills drawn against them immediately find their way to London to be discounted, and, in addition to the regular trade bills of the country, have for the moment overdone the channels of discount. In a few months' time, as these credits mature, and remittances are sent from America to meet them, this extra demand will cease, or rather will be met by the maturing of the earlier credits, so as no longer to overweight the monetary establishments of the country.

Consols, which fell heavily after the changes above mentioned, show a slight tendency to recovery according to latest quotations. This afternoon's price for money was 89½ j, and 89½ 89½ for the November account.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 39, for the week ending Wednesday, Sept. 27.

ISSUE DEPARTMENT.		BANKING DEPARTMENT.	
Notes issued ..	£27,090,285	Government Debt ..	£11,015,100
		Other Securities ..	3,634,980
		Gold Coin & Bullion ..	12,410,335
	£27,090,285		£27,090,285
Proprietors' Capital ..	£14,558,000	Government Securities ..	£10,384,200
Reserve ..	3,823,042	Other Securities ..	24,170,280
Public Deposits ..	6,801,910	Notes ..	4,362,125
Other Deposits ..	13,798,588	Gold & Silver Coins ..	743,552
Seven Day and other ..			
Bills ..	593,636		
	£39,000,166		£39,000,166

Oct. 5, 1865.

GEO. FORBES, Deputy Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 9.

With a small supply of English wheat this morning, and the condition rather better than last week, the sale has been at about the same prices as this day week. The trade for foreign wheat shows no activity, though there was a large arrival; nevertheless the sales made have been on the same terms as last week. Barley of all kinds a dull sale, and without alteration in value. Beans and peas without change. The trade for oats has been very slow to-day, and with another large arrival, more than half of which is from Russian ports. Where sales were pressed a reduction of about 6d. per qr. on the currency of this day week had to be submitted to, but a considerable quantity of the present supply will be put into granary.

CURRENT PRICES.

WHEAT—		PEAS—	
Essex and Kent,		Grey	34 to 36
red, old	42 to 48	Maple	35 to 39
Ditto new	35 to 43	White	39 to 40
White, old	47 to 51	Boilers	36 to 38
" new	33 to 40	Foreign, white ..	36 to 38
Foreign red	42 to 47		
" white	47 to 57		
RICE		RYE	
English malting ..		OATS—	
Chevalier		English feed ..	19 to 23
Distilling		" potatoe ..	24 to 28
Foreign		Scotch feed ..	21 to 25
MALT—		" potatoe ..	21 to 28
Pale	55 to 62	Irish black ..	18 to 23
Chevalier	61 to 64	" white	19 to 24
Brown	48 to 52	Foreign feed ..	20 to 24
BEANS—		FLOUR—	
Ticks		Town made ..	40 to 42
Harrow		Country Marks ..	31 to 38
Small		Norfolk & Suffolk	27 to 31
Egyptian			

BREAD.—The prices of wheaten bread in the metropolis are from 7d to 7½d; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 9.—The total imports of foreign stock into London, last week, amounted to 36,542 head. In the corresponding week in 1864 we received 18,303; in 1863, 11,021; in 1862, 11,893; in 1861, 12,183; in 1860, 8,402; and in 1859, 7,949 head. There was a very large supply of foreign stock on sale in our market, to-day, in fair condition. All breeds met a dull inquiry, at last week's decline in the quotations. Fresh up from our own grazing districts the arrivals of beasts were very moderate for this time of the year, and their quality was by no means first-rate. The receipts from Scotland were very small, but a fair supply reached us from Ireland. The beef trade was sluggish; nevertheless prices were unaltered from Monday last. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprise 1,300 shorthorns and crosses; from other parts of England 400 of various breeds; from Scotland 2 Scots; and from Ireland 250 oxen and heifers. The arrivals of sheep from English counties were tolerably good as to number, but their quality was only middling, if we except the Downs and half-breeds. The mutton trade was quiet, at late rates. Prime Downs and half-breeds sold at 6s. to 6s. 6d., in some few instances at 6s. 6d., per 8lbs. Calves were in fair supply and heavy request, and late rates were not freely supported. Prices ranged from 4s. 4d. to 5s. 4d. per 8lbs. Unusually high prices were demanded for pigs. Neat small porkers were held at 5s. 6d. to 5s. 10d., and large hogs from 4s. 4d. to 5s. 4d. per 8lbs. The pork trade, however, was inactive.

Per 8lbs. to sink the Offal.

a. d. s. d.		a. d. s. d.	
Inf. coarse beasts	3 2 to 3 8	Prime Southdown	6 0 to 6 4
Second quality	3 10 4 4	Lamb
Prime large oxen	4 6 4 10	Lge. coarse calves	4 4 5 0
Prime Scots, &c.	5 0 5 2	Prime small	.. 5 2 3 4
Coarse inf. sheep	4 2 4 8	Large hogs	.. 4 4 5 4
Second quality	4 10 5 4	Neat small porkers	5 6 5 10
Pr. coarse woolled	5 6 5 10		

Seething calves, 21s. to 24s.; and quarter-old store pigs, 28s. to 31s. each.

NEWGATE AND LEADENHALL, Monday, Oct. 9.

The supply of meat on sale has been moderate. The trade on the whole is steady, at full prices.

Per 8lbs. by the carcass.

a. d. s. d.		a. d. s. d.	
Inferior beef	.. 3 0 to 3 4	Small pork	.. 5 6 to 6 0
Middling ditto	.. 3 6 4 0	Inf. mutton	.. 4 4 4 10
Prime large do.	.. 4 2 4 4	Middling ditto	.. 5 0 5 4
Do. small do.	.. 4 6 4 8	Prime ditto	.. 5 6 5 8
Large pork	.. 4 6 5 4	Veal	.. 4 0 5 0

COVENT-GARDEN, SATURDAY, Oct. 7.

Both vegetables and fruit are now supplied in abundance. Imports of foreign goods are chiefly confined to grapes. Among English-grown pears are fine samples of Marie Louise, Gansel's, Bergamot, Duchesse d'Angouleme, and Brown Beurré. The supply of pineapples has considerably improved. Kent filberts sell freely at from 80s. to 110s. per 100 lbs. Of good potatoes there is no scarcity, but many are diseased. Flowers chiefly consist of orchids, heaths, carnations, pinks, asters, mignonette, and roses.

PROVISIONS, Monday, Oct. 9.—The arrivals last week from Ireland were 9,010 firkins butter, and 2,205 bales bacon, and from foreign ports, 26,576 casks of butter and 1,834 bales bacon. The demand for Irish butter was good, and an advance of 2s. to 3s. per cwt. was realised on some descriptions; but foreign sold slowly at a decline of 2s. per cwt. on Dutch and Jersey. No particular change to notice in Irish bacon; but Hamburg advanced 2s. per cwt. The replies to the tenders for the Government provision contract for the supply of the navy were received last week, viz., 7,400 tierces and 11,000 barrels pork, ranging from 9d. 10s. to 10d. per tierce, and barrels at proportionate rates.

BOROUGH HOP MARKET, Monday, Oct. 9.—Our market continues very active for all good and average qualities. First class samples are becoming scarce, and may be pronounced a shade higher in value. Brown and inferior hops are difficult to move, and our market being over supplied with this class, sales have been effected in some instances at rather lower rates. Mid and East Kent, 115s., 147s., 190s.; Farnham and Country, 115s., 120s., 160s.; Weald of Kent, 100s., 115s., 130s.; Sussex, 95s., 105s., 112s.; Yearlings, 95s., 120s., 140s.

POTATOES.—**BOROUGH AND SPITALFIELDS, Monday, Oct. 9.**—These markets are well supplied with potatoes. Generally speaking, the trade is quiet at our quotations. The import into London last week was about 200 tons, chiefly from French ports. Kent and Essex Regents, 50s. to 90s. per ton; Yorkshire ditto, 60s. to 80s.; Flukes, 70s. to 100s.; Rocks, 40s. to 60s.; Scotch Regents, 45s. to 70s.

SEED, Monday, Oct. 9.—The market for seeds generally is inactive. The offers of new French red seed do not meet attention, and there is small disposition for business. Trefoil and white seed are without alteration. Canaryseed maintains its value again.

HOLLOWAY'S PILLS—CONFIDENTIAL ADVICE.—To all persons who suffer from bilious headaches, disordered stomach, biliousness, or flatulency, these Pills are most strongly recommended as the safest, best, and quickest mode of obtaining ease without weakening or irritating the nervous system. Holloway's Pills are especially useful in clearing away any excess of bile, which usually produces fever unless remedial measures be adopted without delay. In asthma, bronchitis, and congestion of the lungs, they may be relied upon for removing all danger, and by purifying and regulating the circulation they effectually prevent relapse. By rousing the liver to a fair secretion of bile, and quickly carrying it off from the system, these Pills ward off low spirits, listlessness, and those distressing feelings often called nervous.

Advertisements.

EDUCATION.—WANTED immediately, or at Christmas, an ASSISTANT MASTER for the George Street Boys' Day School, Plymouth. One trained either in the Borough-road or Homerton Normal School will be preferred.

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